

# THE HOLY NAME JOURNAL

*The only official national publication of  
the Holy Name Society in the United States.*

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## MARCH

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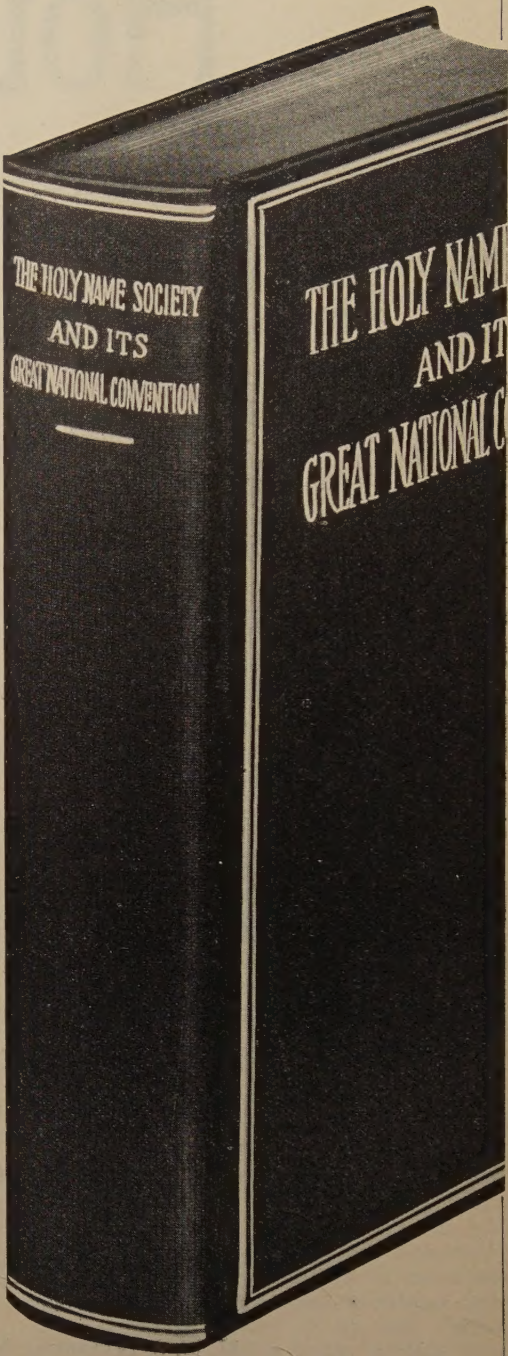
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### AN OPPORTUNITY

**V**ERY few of us are called upon during life to perform any work or deed that can be called great, that is "great" in the eyes of the world. Many times a man will spend his entire lifetime in doing something which he considers big and which in reality is small. At other times he will let pass the opportunity of sharing in a great accomplishment in a small way.

**I**T SHOULD be the ambition of every Catholic man and woman during their lifetime to do all in their power to promote reverence for the sacred name of God and to make God better known and loved. In order to do this they should give their whole-hearted support to every action and society approved and fostered by the Catholic Church.

**O**NE OF the greatest societies, if not the greatest, that is dedicated to honor God and the work of His Church is the Holy Name Society. It is the oldest and largest lay organization approved by the Church. It is a strictly spiritual organization whose primary object is to honor the sacred name of God by the personal sanctification of its individual members. It seeks to make its members better men by bringing God into their lives and encouraging and inducing them to serve Him in an unselfish manner.

**N**EXT September the Holy Name Society is going to hold a national convention in New York City. The purpose of this convention is primarily to honor Almighty God and to demonstrate to the world the important role this society has played in raising the standards of civilization.

**T**HE success of this convention will mean much to the future of our Catholic religion in America. It is a great work in which every Catholic man throughout the country may share by doing his part. This convention should be of vital interest and importance to every spiritual director and Holy Name man; they should give to it their loyal support and if possible, be present at it. Such an event presents an opportunity to all to do something great in a small way.

### A LENTEN THOUGHT

**D**URING the time intervening between Ash Wednesday and Easter Sunday the Church calls upon her members in the most solemn manner to do penance for their sins. The number of the days of Lent is symbolic of the anger of God as shown in the Deluge and commemorative of the fasting and penance of Christ in the desert. Week by week we are led through the sombre but not saddening gloom caused by the consideration of the wages of sin until we stand at the foot of the Cross on Calvary to learn the lesson of man's iniquity and God's infinite mercy.

**T**HE particular form of carnal mortification insisted upon most by the Church from time immemorial has been fasting and abstinence. In recent years certain relaxations in this respect have been granted because of the climate and character of employment in this country but this does not mean that the laws of fasting and abstinence have been abrogated. The laws remain and only where the conditions attached are verified can advantage be taken of the dispensations granted.

**T**HE tendency to assume lightly the obligations of the Lenten observance is many times manifested in a reluctance to be deprived of the usual social enjoyments and recreations of the year. There are some who attend the theatres, hold their social entertainments and attend other functions of an entertaining nature during this penitential season. The example given by such Catholics must not be taken as an interpretation of the proper Lenten observance.

**H**OWEVER, there is no need to set oneself for a too strenuous campaign of sanctity during this season. There are simple devotions, every-day duties, as well as the practice of prayer and the frequentation of the sacraments by which one can build up a spiritual life that grows to perfection as the years advance. Fidelity to these practices and the observance of the Lenten regulations will obtain from God the divine grace of which we all stand in need and will be keeping Lent in a holy manner.

## KEEPERS OF CHRIST

**MARCH**, perhaps more than any other month of the year, has within itself some of the greatest saints the Catholic Church has enlisted upon its calendar, saints to whom every Holy Name man should have a real and sincere devotion.

**THE** feast of St. Thomas Aquinas, which falls on the 7th of this month, presents to us an ardent lover of the Christ and whose greatness of intellect, stupendous as it was, dwindles almost into insignificance in comparison with the purity of heart and soul which he maintained throughout his life. The Church calls him the Angelic Doctor, because amongst all the doctors of the Church, he most nearly approached in purity the Apostle St. John. Today, when, there are so many temptations against purity and when in many circles a life of sin is spoken of boastfully, as something to be proud of, the example of St. Thomas is sorely needed and his protection much to be desired.

**ST. JOSEPH** whose feast is celebrated on the 19th of the month should be no stranger to the Holy Name man. He was not only the friend of our Blessed Lady, understanding the great mysteries that were being wrought by means of her, but he was also the foster-father of our Blessed Lord, watching over His infant days and procuring for Him the necessities of life. The mere fact that he lived so close to Jesus and Mary must have lifted St. Joseph to the very pinnacles of sanctity. A great devotion to him will infallibly insure us of his special protection in the hour of death. Since he has been appointed by the Church the special protector of the dying, he cannot without being unfaithful to his charge, refuse to come to the help of those who during their lifetime have invoked his aid. We are all anxious to have a happy death, no matter how we may have lived.

**ST. JOSEPH** also has been appointed special patron for the Universal Church. Just as he watched over Our Saviour during his lifetime, so now he is charged with the work of watching over the mystical family of Christ, which is none other than the Catholic Church. We do not need to be reminded that the Church, like all the rest of the world, is passing through most critical times and facing problems such as she has never been called upon to face before.

**WE** KNOW that being the Spouse of Christ, she will ultimately come forth victorious but we should pray to St. Joseph, especially during this month, for our Holy Father the Pope, the bishops, and priests of the Church, that they may be able to cope with the problems of the hour, and that the faithful will not lose trust and confidence in those who have been

appointed not only to preach Christ's truths authoritatively, but also lead His flock safely through these troublous times.

**EVERY** Holy Name man will do well to pray to these two great saints of God and imitate them in their love for Christ and Our Blessed Mother and the Church.



## A CATHOLIC LIFE

**ONE** OF THE worst enemies of the Church today is the indifferent Catholic, the man who takes little or no interest in his religion or Church activities. He leaves the spread of Christ's Kingdom solely to the priesthood. He will tell you that it is not his duty to teach nor to save souls. He feels that it is purely a clerical labor to teach, to instruct and to exhort. He is satisfied with what the priest accomplishes, and believes that salvation consists in saying a few prayers, attending Mass and receiving the sacraments once or twice a year. He forgets that there rests upon him the obligation of bringing Christ into the lives of others and teaching the divine truths by giving the example of a good Catholic life.

**THE** standards of the Catholic Church are the highest on this earth, the pity of it is that some of our men, who are Catholic in name only, drag these standards down to the filth and mire of the gutter by failing to live good practical Catholic lives. Millions of souls, in our country alone, are outside the Church today, because of the bad example of some of our men.

**THE** virtuous behavior, the good life, of a man is a thousand times more impressive than the most eloquent sermon. To vice it is a reproach more powerful than any language can express. A man's principles are not in evidence but his actions are. They speak loudly and emphatically. A good life needs no effort to recognize it; an evil one, no branding to condemn it.

**ALMIGHTY** God has imposed the obligation of confessing Him before men not only upon his priests but upon every Catholic man. There is no better way of confessing Christ to the world than by living a life with Christ and for Christ. The average man can preach Christ to those around him by the example of a good practical Catholic life. Such example may bring one soul nearer to the Church or cause the return of an indifferent soul.

**IT** IS well then, for our Catholic men to ever bear in mind that they must give good example and live their lives so that others may see them as a beacon light leading to God and to higher things.

# SAINT PATRICK

By THOMAS MULREADY



**T**O St. Patrick belongs the revered and honored title of Apostle of Ireland, inasmuch as the conversion of the nation as a whole was the work of his heaven-inspired and directed labors. Whether the light of the Gospel and the message of salvation had, to any extent, penetrated the Isle before the time of this great Apostle, is and has been the cause of considerable controversy among scholars. But how or by whom, the Christian faith was first introduced into Ireland, it is impossible to determine.

**I**T is universally admitted that there were Christian congregations in Ireland before Palladius, Patrick's predecessor, had been commissioned by Pope Celestine in 431 to preach to the Irish people. He was the first person chosen for the great work of converting Ireland to Christianity. He had already acquired distinction by his efforts to deliver Britain from the infection of the Pelagian heresy. His early operations on the Emerald Isle were crowned with success. He erected three churches but the marked success of his labors alarmed the sticklers for polytheism and he was denounced to the king as a dangerous innovator. By reason of this opposition he was forced to quit the country, leaving behind some faithful followers to continue to propagate the Gospel of Christ.

**T**HE work of salvation thus courageously begun was to find its crown and consummation in the person and labors of one whom God raised up for so sublime and grand a destiny. That man was St. Patrick.

**S**T. Patrick was born about the Year 387 and while the place of his birth has been subject to considerable question, the best authority seems to indicate that it was in Britain. He was brought up in the Christian faith and accounts show that his early education was definitely of a Christian character, although in his boyhood he was somewhat careless in his attention to Christian duties.

**H**E was in his 16th year when, with many thousands of others, he was captured by Irish pirates and consigned

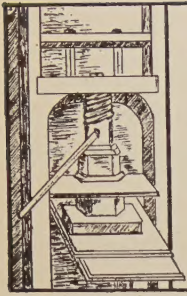
to slavery. He was sold to an Antrim chieftain, who set him herding his flocks on the slopes of the mountain, Sliab Mis. It was at this time that he became fired with a Christian zeal and as he says, "I felt no evil, nor was there any laziness in me, because as I now see, the spirit was burning within me." He learned and loved the people, their beautiful and rich Irish language, manners and customs, and determined at a future day to bring to them the great light of the knowledge of the true God.

**S**OME years later, after varying fortunes of which little is known, St. Patrick is found back in Britain. Here he prepared himself for his great task of converting the Irish people. Finally he was consecrated Bishop and commissioned by Pope Celestine to bring the Gospel to the land of his love. The Roman noble name Patricius was conferred on him.

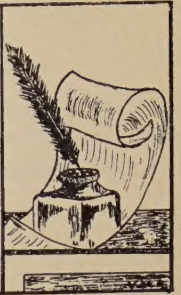
**H**E reached Ireland in 432. He returned to a land which was ever victorious in war, that had ten years previously sent abroad in Gaul a great army that swept the Roman legions over the Alps to the very gates of Rome. To Erin at the height of her political power, who dominated all Western Europe which was her's if she choose to take it, came Christ's emissary. His was a tremendous task and he wrought a tremendous victory. It was, indeed, a miracle. The native preachers of the Gospel were his first disciples and gave him their submission. Christianity became nation-wide. Erin, the learned, mighty, war-loving and victorious, whom the Romans could not and never attempted to subdue, sheathed her sword, hung up her shield and spear and sought for greater knowledge. Patrick threw her pagan literature to the flames, tore down the pagan temples, destroyed the idols, and gave her the knowledge and worship of the true God.

**I**N 434 while on his way into the province of Connacht he visited the pagan temple of Magh Slecht and there destroyed the great gold-covered idol Crom Caugh. He founded the See of Armagh and built there a church and

*(Continued on page 24.)*



# The Voice of the Catholic Press



**T**HE CATHOLIC CHURCH makes use of every lawful means to make known the word of God and explain the doctrines of Jesus Christ to the world. One of the most powerful means placed at the disposal of the Church today is the press. The following editorials have been selected from some of the leading Catholic papers throughout the country and should be of interest to our readers.

**The Catholic Light**  
Scranton, Pa.

## COMMUNISM AND SOCIALISM

**C**OMMUNISM and socialism are being brought today very forcibly to our attention. A prominent prince of the Church recently spoke on the subject. The political world resounds with allegations of communism and socialism. At the Hotel Commodore a symposium, participated in by a number of outstanding Catholic speakers, was held under the auspices of Fordham University on the subject, "The Catholic Answer to Communism."

**T**HE Catholic Church condemns both communism and socialism. Furthermore, she is their greatest international obstacle. Nor will she ever change her position in this matter. In unequivocal terms Pope Leo XIII begins his famous encyclical "Rerum Novarum" by showing that socialism offers no solution to the problems of capital and labor, and that it is unjust. Pope Pius XI in his important encyclical "Forty Years After" deals at length with the reconstruction of the social order and points out the errors of communism and socialism.

**C**OMMUNISM holds that the State should own everything. Socialism teaches that the State should own, not everything, but only capital, or those forms of wealth which are used for the sake of income. Hence instruments of production, such as land, mines, machinery; and instruments of distribution, such as financial institutions, factories, railroads, and steamships,—all would be owned by the socialist State.

**S**Ocialism of which there are different species, is a kind of communism. Both do away with private ownership or the right of property. Besides taking away this natural right of man to private property, they—and this is vital—deprive him of the liberty of choice in such matters as work, and the necessities and comforts of life.

**I**N ADDITION to these unjust and impractical economic plans, these two "isms" have an altogether materialistic outlook upon man's social, intellectual, moral and religious life. All is material: God, the soul, etc., if not denied absolutely, are understood in terms of matter. Nothing is stable: truth, morality, etc., are constantly changing and evolving toward a "higher" goal. Man is not free: he is matter, and therefore determined. Religion has no place in a communistic or socialistic State.

**T**HERE is no gainsaying the fact that the unhealthy atmosphere of communism and socialism has permeated certain groups in this country, such as those in the student bodies and even in the faculties of some universities and colleges not under Catholic auspices.



**The Boston Pilot**  
Boston, Mass.

## IRELAND ALSO

**A**T A TIME when the press of this country pays its annual compliment to Finland as the one nation which is paying debts incurred in the World War, it seems not amiss to acknowledge the sensitive honor shown in Ireland's redemption of the bonds bought in this country before the Free State began. In a sense it is an achievement nobler even than Finland's.

**I**T IS believed that there is no obligation, either in justice or equity, which binds the Free State in this matter. It was certainly the feeling of most purchasers at the time that they were giving, not lending. Technically, the bonds were backed by a "moral person" which does not now exist. Legally and in abstract justice, the act of the government in this case is voluntary.

**I**RELAND has not escaped the effects of the depression. Rather, the case is that this small nation has suffered with a particular severity. In reprisal for the refused "annuities," Britain imposed a staggering penalty on Irish agricultural exports.

**Y**ET, although Ireland certainly has very little to spare, the nation is so keenly sensitive to the demands of honor that she has freely resolved to pay to the last dollar the money given by her friends. Where original purchasers have kept their bonds, redemption has already been completed. Many of the holders have died, some gave the bonds to others. But the intention is to repay the full value of these certificates.

# EXPRESSED BY LEADING CATHOLIC EDITORS

WE ARE told that the payment of war loans, on the part of nations whose debt is huge, is a very involved matter. And still, the mass of our people are struck by the paradox that there is limitless money for armaments. There is not a major nation which is not engaged in the mad race to multiply costly engines of destruction.

SMALL Finland deserves honorable mention for her faithful memory of promises. It is a tiny sum, relatively, which Finland pays annually. We have no reason to suppose that the Baltic Republic would be less faithful if the obligation were greater.

BUT on that shining role of honor, Finland does not stand alone. Ireland, in the throes of an economic war with the most formidable purchaser nation in the world has assumed the payment of debts which the creditors never demanded, and never expected, would be paid. People bought those bonds as a graceful way of assisting Ireland in a dark hour, without embarrassment to the nation's feelings. Ireland, too, in an era of broken pledges has nobly kept faith.



The Catholic Sentinel  
Portland, Oregon

## NOT A NEW DISCOVERY

THE "Christian Advocate," like many other Protestant agencies, is becoming increasingly aware of the fact that religious education can only with extreme difficulty be provided to children who attend the public schools. It complains that "in many places the school program monopolizes the time and energy of children and youth so that neither the home nor the church can perform their divinely appointed tasks." This may be a new discovery for the "Christian Advocate." It certainly is not for the Catholic Church.

FOR many years now the Church has been facing unflinchingly the huge financial problem of providing, under her own auspices, the kind of schools wherein secular training does not monopolize the time and energy of children. She builds her own schools, even though by so doing she runs the risk of being called disloyal to the ideals of this country. She has always declared that religious instruction must come first in the life of the child. Since the country does not provide schools in which religion can come first, she provides her own.

WHENEVER waves of bigotry roll across the country, the cry goes up that Catholics are unpatriotic, and angry fingers point scornfully towards Catholic parochial schools. Yet, whatever the enemies of the Church may say about her, they cannot accuse her of inconsistency. Under the guidance of her spiritual leaders, the bishops, she long ago mapped out an educational program and, in time of financial stress as well as in times of prosperity, in times of religious bigotry as well as in times of public tolerance, she has unswervingly adhered to that set program.

THE wisdom of the Church in providing her own educational facilities is widely recognized at the present time. The attitude of the outside world has of course, no appreciable effect upon the policies of the Church, but it is, nevertheless, gratifying to see that many who in times past took occasion to belittle her achievements in the educational field, and even to accuse her of everything that is disloyal and sinister, are gradually beginning to see the light. However, even those who are blinded by bigotry can hardly help reading the signs of the times. The godlessness of American youth is so widespread, and is so manifestly the result of our public system of education, that hardly anyone who thinks at all can help realizing that something ought to be done about it.



Providence Visitor  
Providence, R. I.

## GOOD CUSTOM GONE

WITHOUT assuming any pessimistic attitude one cannot help noting and deploring the gradual weakening of that fine old Catholic spirit which was so strikingly evident in the decades gone by. It is true that the difficulties and prejudices which confronted the early settlers brought them into close union with the Church and begot, if we may call it so, a pugnacious interest in her affairs. There was no middle course then; they either drifted away, lost the faith, or else drew nearer and formed an attachment which difficulties only strengthened.

THEY saw the Church as the great consoler and refuge, and they conceived a loyalty not only to the Church itself and her eternal truths, but to everything that pertained to her. They were more than faithful children of the Church; they were her devout lovers. So persistent has been the effort to break down the barriers between the natural and the supernatural, between humanitarianism and religion, that even Catholics become affected, and those tendencies towards indifference, those whisperings to leave religion in the churches, those forces that make good-fellowship everything and minimize the need of creed and principles are insinuating themselves into the minds of many so that the simple religious Catholic instincts of a few generations ago are no longer held in honor.

TAKE the home, for example. Formerly no good Catholic household lacked its religious pictures. There was the picture of the Sacred Heart before which the family recited the Rosary in the evening. Each morning the children opened their eyes upon the picture of the Holy Family. Prayer books were not hidden away, Holy Water was not forgotten.

THAT fine old reverence begotten of filial love which animated the children seems lost and replaced by a deplorable levity. The equally fine old family spirit that united the household in affection and loyalty to one another is very often replaced by a boarding house method of living, in which the children merely take their meals at home and their recreations and amusements in the streets.

# SAINT THOMAS

## *and His Teachings on the Family*

By ROBERT SLAVIN

ANY return to the past in order to shed light on present day problems is labelled "unmodern" and "unscientific." Hence, there is need of that courage which enables one to withstand such labelling in the earnest quest of true doctrine. Present day teachings are attempting to overthrow en masse the Christian principles which have guided peoples for the last twenty centuries. These truths were expressed and explained in a philosophy of life by Thomas Aquinas whose doctrine has always been a safe norm to follow.

BUT Thomas lived in the thirteenth century. The people of today prefer to follow modern teachers and not be disciples of an antiquated thirteenth century Doctor. The progress that has been made in all lines of endeavor leads people to think that the newer a doctrine is, the more worthy is it of credence. But therein lies a fallacy. A. E. Taylor of Edinburgh University states in *Recent Developments in European Thought*: "That what is most modern must be best is a superstition which it is strange to find in a really educated man. Our main concern should be that our beliefs be true; a true philosopher shall care very little whether they happen to be popular with the intellectual proletarians of the moment and as long as he can get back to truth, he shall not mind having to go back a long way after it."

THE doctrine of Thomas is truly timely for truth is eternal. It can be applied with just as great efficacy in the twentieth century as it was in the thirteenth. This is particularly true of his social philosophy which is closely aligned with his teachings on the Natural Law. Francis Sylvestris Ferrera calls Thomas "homo omnium horarium"—the man of all time.

WE get a glimpse of the timeliness of Aquinas' political philosophy through his teachings on the Family, for according to him, the basis of the State is not the individual but the family. There are two principal places in Thomas' writings wherein he treats of the family. The principal work is his *Commentary on the Politics of Aristotle*. The second work, on marriage, though not expressly written by him contains nevertheless his gen-

uine doctrine gleaned from his *Commentary on the Sentences of Peter Lombard* and his *Contra Gentiles*. In the *Summa Theologica* numerous citations may be given which contain short, accurate summaries of his general doctrine. The great Encyclical Letters of Leo XIII and Pius XI, principally those on Christian marriage and on the Education of Children, have ratified and promulgated Thomas' teachings.

FOR St. Thomas, individuals comprise and constitute the State. To confer on these individuals a fuller and more perfect life is the duty of the State and is at the same time a means of limiting the power of the State. Certain individual rights belong to man by the natural law and the State may not interfere with these rights. Society is necessary for these individuals for otherwise, being unable to provide for themselves, they would not enjoy the fullest use of nature. But the basis of society is the family—and for Thomas a well-regulated family is a necessary condition for a prosperous society. The family has marriage for its source and basis; and for its natural object the proper perpetuation of the race. The family comes into being by reason of the consent of the man and woman. Its essence is the bond contracted in holy matrimony; its effect is the offspring together with the common life of all the members. Conjugal society is dictated by the natural law for the race and is the union of men and women for the generation of children.

THOMAS stressed the perpetuity of the race and the reciprocal aid of husband and wife in their common life as the end of marriage. He indicates two purposes of matrimony: the principal purpose which is the procreation and education of children, and the secondary purpose which is the mutual love and respect of husband and wife. He defines domestic society or the family as a set of relationships—relations between husband and wife, parents and children. The home is perfect when the relations are perfect. It is worthy of notice that for Thomas the perfect home is not the one which has the greatest amount of material comfort or prosperity but the one which has perfect relationships existing among all the members.

A **SUBLIME** thought of Thomas' is contained in his Commentary on the Sentences of Peter Lombard wherein he emphasizes home life as a friendship—a mutual love of one another. The members of the family in their relations endeavor to reproduce in the home the love of Christ for His Church to which St. Paul compares the union of holy matrimony. If these relations are founded on charity, devotion and Christian perfection, St. Francis de Sales exclaims "Good God, how precious will this friendship be in the home!" Its source is God, it tends to God and it will last eternally in God. The members of the family thus love each other in this world as they will eternally in the next. In such a family there is found a strong protection and defense for virtue; doubts and difficulties can be presented to sympathetic counsellors for solution; and in time of sorrow or discouragement there is always someone to offer comfort and encouragement.

**I**N this domestic society the dominant authority belongs to the man. Thomas' reason for this is that whenever nature produces its more perfect work it is always found in the male of the species. St. Paul expresses this same truth when he says: "Let women be subject to their husbands as to the Lord: because the husband is the head of the wife as Christ is the head of the Church. Therefore as the Church is subject to Christ, so also let wives be to their husbands in all things." As the wife must render obedience to the husband in all things lawful so must the husband cherish and protect his wife. "Husbands love your wives as Christ also loved the Church and delivered Himself up for it . . . let everyone of you in particular love his wife as himself."

**T**HOMAS, with his keen analysis of human nature, demands that some recompense must come to husband and wife for the difficulties of married life. He places his recompense in three privileges or benefits which they enjoy—the education and care of offspring for the worship of God; mutual trust and confidence; and lastly, the indissolubility and stability which comes to them through the grace of the Sacrament of Matrimony. He argues as follows: No one knowingly inflicts upon himself an injury unless he receives some recompense or benefit in return. But in Matrimony there are many injuries. Therefore, compensations or benefits should be found in Matrimony.

**S**ENSUAL desires, increased by successive carnal acts, darken the intellect and are a detriment to the use of reason. In compensation for this the Good God has granted the benefit of offspring. St. Paul says: "Woman is saved by the procreation of children." The parents are then entrusted not merely with their own offspring but with members of Christ's mystical body—children of God and heirs of eternal glory. They should exercise their authority over them with such tact and strength that they avoid easily anything that would spoil the children. With God's protecting hand over them at all times, par-

ents perform the functions of a sacred priesthood within the precincts of the home.

**T**HE second disadvantage of married life is the troublesome burden of trying to please all the members of the family and to provide them with the necessities of life. For the mother there is the pain and anguish of childbirth. This injury is compensated by a sacred trust and fidelity which springs up between the husband and wife obliging them to respect the rights of each other in regard to their marital acts and to refrain from illicit relations with others. This fidelity embraces two things—conjugal debt and conjugal trust. This trust is a great boon to matrimony for the more sacred the trust the greater is the happiness in the home. Christ himself demanded fidelity in the home when he said: "You heard what was said to them of old, 'Do not commit adultery,' I however say to you that all who see a woman to lust after her already hath committed adultery in his heart."

**T**HE third so-called disadvantage of married life is the bond of perpetual service by which the husband is bound to his wife and the wife to her husband. Quarrels and petty arguments tend to disturb and disquiet them and they seem to tire of one another. This injury is compensated by the great gift they receive in the Sacrament of Matrimony. They represent the saving union of Christ with the Church and are enabled by His grace to love one another as Christ loves the Church.

**T**HOMAS stresses the fact that although children are the glory and crown of married life yet they impose certain obligations on the parents. From the beginning of conception parents must avoid anything that would harm the child; after birth they must provide good physical, moral and religious education. It is their solemn duty to have the child freed from the bonds of original sin by the purifying waters of Baptism as quickly as possible. They sin gravely if they unreasonably defer the fulfillment of this duty. Abortion is the greatest sin against the corporal and physical welfare of offspring for then not only is corporal life destroyed but even the possibility of Baptism and hence eternal happiness is denied them.

**C**HILDREN must at all times respect, love and obey their parents. St. Thomas says: "After God man is indebted to his parents, and just as it pertains to the virtue of religion to show honor to God so does it belong to the virtue of piety to honor and revere our parents." He further states that children are bound to give to parents all the temporal and spiritual assistance they need.

**T**HOMAS maintains that the family stands midway between the individual person and the State, and that as the individual is the basis of the family so is the family the basis of the State. Although the family is inferior to the State since it cannot grant all the needs of men,

*(Continued on page 25.)*

THIS IS THE FIRST OF A SERIES OF  
STUDIES ON THE PROBLEM OF FAITH.

By

ANSELM M. TOWNSEND, O.P.

## CAN A MAN BELIEVE?

IT IS AN axiom that we are like to God precisely insofar as we are endowed with intellectual faculties and have the power to investigate the unknown and, by the exercise of our reason, to relate our new knowledge to the old and make such adjustments as are found to be necessary. With this the theologian cannot and should not quarrel. He must accept everything proved to be true, whether he likes it or not. He has but one privilege. He may insist that an unpalatable statement be demonstrated as absolutely true, failing which he may withhold his assent.

THE importance of this can readily be seen at the present time. The splendid growth of scientific discovery has contributed much both to human happiness and to human welfare in addition to widely extending the bounds of human knowledge. However, especially in this country, it has also led, unfortunately, to a very considerable confusion in non-scientific minds. There was a striking example of this some years ago in the famous "Evolution Trial" at Dayton, Tennessee, where a young teacher was put on trial for violation of the State law prohibiting the teaching of Darwinism in the schools of Tennessee. This was widely advertised as one more example of the conflict between Science and Religion. We may recognize the sincerity of William Jennings Bryan, but we stand amazed at his ignorance, as at that of his opponents. If the contestants at that trial were truly representative of the opinions each claimed to defend, then the divergence between Religion and Science is assuredly beyond all conciliation. Therefore, it is consoling to know that as Clarence Darrow was no scientist, no more was Bryan a theologian.

TO STATE the question as briefly as possible. Can an intelligent man who accepts the proven data of science still hold to the tenets of revealed religion? In holding that he can do so, we shall follow three lines of thought. First, we shall show that there is no reason, in general, to doubt the possibility

of each being true. Second, we shall endeavor to make clear just where the dividing line lies between these two sciences, for religion is a science as exact, within its own limits, as any other. Third, we shall attempt to explain certain difficulties alleged on both sides.

IN THE first place, we shall assume as proved the existence of God. We are justified in so doing, because it really can be proved and, further, because science, strictly as such, is not interested in the matter. The proofs for the existence of God are taken from what we may call the ultimate reason of things, whereas the scientist is concerned with those which are immediate and to hand. Assuming that there is a God, He must, of necessity, be a God of Truth, who can neither deceive nor be deceived and, in the final analysis, He must be the cause of all true knowledge.

THIS follows logically from the very nature of God. We assume, also, although it too can be proved, that Truth is something definite and absolute, that what was true yesterday is true today and will be equally true tomorrow.

STARTING then with these two assumptions, we hold that there can be no conflict between anything which proceeds from God. Now a thing can proceed from God in two ways. Either it can come from Him directly, more or less, or it can come as the result of the operation of something created by Him and appropriate for such an operation. The first is the case of Religion, which is based upon a revelation, or truth immediately made known to man by God. The second is the case in scientific truth which is the result of human activity, created by God with the ability to achieve precisely this. Therefore, it is clear that, of their very nature, there can be no contradiction between what is *certainly* revealed by God and is *certainly* established as the result of human intelligence acting within its proper limits. It must be understood, however, that the validity of this argu-

ment, and it is a valid one, is conditioned by a precise demarcation of the limits of each science and it is to that delimitation that we must now proceed.

THE intelligent man, before he argues or expounds, carefully defines his terms. We, therefore, define ours. By religion we understand the whole series of man's relations with God, his knowledge of Him and the responsibilities that flow therefrom. Certain of these items of knowledge are attainable by reason alone and these we pass by for the present, but the greater part are derived from a Divine Revelation. Science, on the other hand, we define as that complex of knowledge of material things which is attainable and has been attained by use of the human faculties, especially those of reason and investigation. This knowledge is, basically, one of content, occasion and relation. When it passes beyond this category it ceases to be science, as it is generally considered and as we here define it, and becomes philosophy.

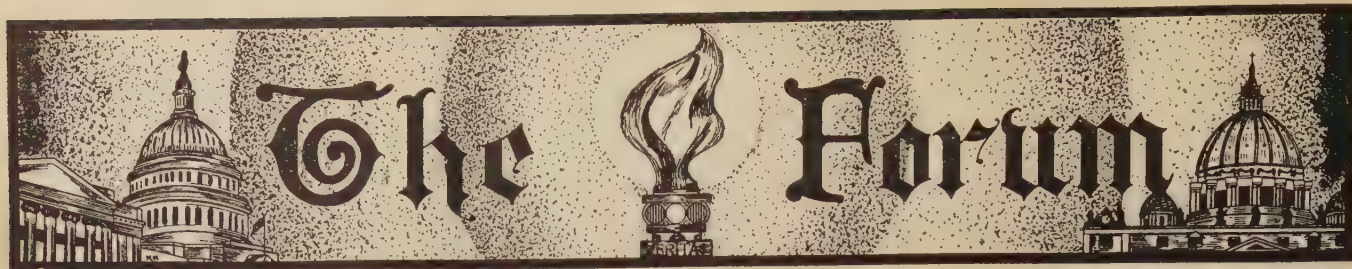
TO MAKE this distinction clear we shall adduce an example taken from the much misunderstood matter of the creation of the universe. Science has a perfect right to investigate and to establish such facts as it can, but it may not go beyond the facts. If geologists can establish an approximate date for the creation of the world, then theologians must accept their data, but the geologist has no right to go further and claim that he has or has not overthrown the account of the creation of the world as it is contained in the Book of Genesis. The determination of that fact is strictly within the field of the theologian who has, for that purpose, a training as apt as the geologist has in his own field. On the other hand, the theologian has no right to reject the established findings of science because they are inconvenient. He must re-examine his own theological theories. The apparent clash between theology and science can just as easily be the result of bad theology as of bad science. For example, there is a certain sect in Illinois which, in defiance of established facts, maintains, for theological reasons, that the world is flat and not round. So utterly are they convinced of this that the head of the sect made a tour of the world and came back still quite sure that the world is not round. This reverend gentleman states, what is not accurate, that the Scriptures affirm that the world is flat and, in consequence, scientists are in error. There was, of course, a time when every Christian held the same opinion as to the shape of the world, but the moment that scientists had definitely determined that the world was not flat but round, at that moment the theologians re-examined the teaching of the Scriptures and discovered that they contained nothing which would necessarily contradict this fact. They did not change the Scriptures nor did anything in Scripture need to be altered, but

the theologian did find out that there was another and a better way of understanding it.

HOWEVER, it must be emphasized that being in error is not the sole prerogative of the theologian. One has only to study carefully the history of modern science to note that it is in constant flux. The theories which were announced but a few years ago as definitive and beyond correction have now passed utterly into the discard. This was amusingly demonstrated at the famous Dayton trial. If Mr. Bryan was defending a Fundamentalism that has been rejected by almost every trained theologian, Mr. Darrow was expounding a Darwinian theory of evolution that is considered out of date by almost every trained biologist of the present day. The trouble is that popular pseudo-science never catches up with a scientific theory till it is out of date. Herein lies the reason for the almost callous attitude of the Catholic Church. Some theory is adduced which, apparently, is as it were a charge of dynamite laid at the very foundation of the Church and yet she remains quiet and unperturbed. It is not that she is unaware of the theory. On the contrary, it is probable that she understands it at least as well as its originator. But the Catholic Church is blessed with a good memory. She remembers that the vast majority of scientific theories have an average life of less than a year and she quietly refuses to become alarmed over something that may not be alive in a few years. I may illustrate this changeability of scientific theory by citing a distinguished scientist now a deservedly honored visitor to our own country. I do not pretend to be able to understand the theories of Mr. Einstein—I am neither physicist nor mathematician and they have little interest for the theologian. But I do know that Mr. Einstein has modified his theory at least twice within the past few years. I do not see just why I should become excited about the Einsteinian theories until Mr. Einstein himself makes up his mind, even on the assumption that Mr. Einstein is correct, which is not yet certain.

FURTHER, theology is an exact science and therefore demands for its consideration precise formulas. Hence it is absurd for theologians to worry about scientific developments till science has definite and determined problems to present. I do not expect to see any theological difficulties arise out of the theory of cosmic rays but, even if they do, the Church will not consider them till the theory is established, whereas only a short time ago the scientific world was treated to the luxury of a full dress debate between scientists holding divergent views on this matter.

PERHAPS all this can be clarified somewhat by an exposition of the terms used by exact scientists to denominate the various stages of what is commonly, although inaccurately . . . (Continued on page 28.)



By PAUL REDMOND

**I**N AN editorial of the February issue of "*Columbia*" we read that the Reverend Alphonse M. Sch-witalla, S.J., corrected a man of science who said; "young men and women leave our schools without having opportunity to learn that the worthy facts concerning man's origin and destiny come not from religious traditions but from biological investigations made within the time of men now living;" and, "the tongues of the traditionalists are heard not merely from pulpits, but they echo within our schools—the only possible home of science—and there they now curb or tie the tongues of biologic truth." The editorial closed with this paragraph; "Now that he knows the facts of life, this particular doctor need no longer worry about the sad plight of Catholic biologists, chained to their flour barrels or perched on chimney tops, straining their eyes through crude medieval telescopes as they scan the heavens for storks. He need not—but in a few months, some one else will and once more the Church's dampening effect on Science with a capital S will be duly bemoaned in public. Nothing is surer than that." A prophecy so true that I claim that the Editor of "*Columbia*" was peeking and saw a preview of "The Next Hundred Years," a Book of the Month Club selection, written by C. C. Furnas. Mr. Furnas is a Yale professor and a master at damning with faint praise. He pats priest teachers and sisters with Ph.D.'s on the back and congratulates them on their broadminded hypocrisy in having two chambers to their minds, one for science and one for religion, and never the twain shall meet. Personally, I prefer the old-fashioned opponent who called us limbs of Satan. The normal man and woman, including priests and sisters, with or without Ph.D.'s would rather be called a limb of Satan than a hypocrite. And while I would not like to consider myself a liar, I would rather be called a liar than be considered a fool. Mr. Furnas includes many eminent scientists with priests and sisters. He writes that these scientists not only belong to orthodox churches, "but attending, but that does not prove a thing. It does not indicate that there is no combat between science and religion, it just shows that there

are two compartments in these men's lives and that they are supernaturalists on Sunday and naturalists on Monday." Mr. Furnas I do not wish to be petty in answering your pettishness, but I cannot resist telling you that even if Pasteur, Jeans, Millikan, Le Maitre, Spallanzani, Albertus Magnus, and Bacon were naturalists only one day a week and supernaturalists the other six days, they could still spot you on achievement. Mr. Furnas, priests and sisters and Catholic scholars in general will resent your superior attitude in patting our backs and telling us that we do very well under the circumstances. You suffer from a common complaint of the popular scientist, to fill in cracks you push in all the old chestnuts concerning the battle of the century, Religion vs. Science.

**S**KIPPING about the next hundred years was very easy for you, but we would recommend a closer study of the last few hundred years. For example, on page 138 we read; "One sixteenth century anatomist, Servetus, publicly declared that blood passes from one side of the heart to the other through the lungs—as in fact it does, but at that time the idea happened to be heresy so he was burned, his books being used for kindling." From the context one would never guess that Servetus was burned at the instigation of Calvin and not by Catholics, and that the cause of Calvin's ire and the subsequent fire was not the heart interest, but the fact that Servetus dared to correct some of Calvin's printed words. Furthermore, Mr. Furnas would have difficulty in proving that the Catholic Church, and I very much doubt any sect, declared that the circulation of the blood was heretical. I'm sick and tired of you emancipated Protestants trying to canonize martyrs of Science.

**A**ND AGAIN on page 141, Mr. Furnas writes that "if life, even the very simplest form, is ever synthesized it will be a sad day for the clergy, because the implication that man is nothing more than a complicated form of laboratory product would be a little too much for even the (Continued on page 30.)

# THE ROMANCE OF IRISH NAMES

By ALEXANDER I. RORKE

*Attorney at Law*

**A**CCORDING to a news report from Texas a negro there has twenty-five words in his poetical name as follows:—

"Daniel's wisdom my I know  
Stephen's faith and spirit choose  
John's divine communion seal  
Moses meekness, Joshua's zeal,  
Win the day and conquer all Murphy."

**A** MAN with that name has a wealth of good example from which to draw inspiration and if he possesses the wisdom, faith, spirit, meekness and zeal of Daniel, Stephen, John, Moses and Joshua combined with the courage of Murphy which means "son-warrior" he is indeed a "king of the Fold of Judah." The news item states that none of Murphy's children has been named "junior."

**I**N a previous article I stated that "O" and "Mac" surnames began to be formed in the 9th century and that the first surname of which there is a history is "O'-Cleary," originally meaning "grandson of Cleary," now meaning "Descendant of Cleary," but from a remote period the Irish had a system of clan names formed from the names of distinguished ancestors as "Ui Neill" or "O'Neill" which meant that the Clan descended from "Nial of the Nine Hostages" in Meath and Ulster; "Ui Briun" or "O'Briun" meaning that the Clan was descended from "Briun" in Connacht and Breifne. The "Eoganact" and "Del Gais" descended from "Eoghan Mor" and "Cormac Cas," respectively, in Munster. These clan names were used in the plural and as a common designation of the whole clan as "The O'Neils," "The O'Briens," but for the individual the single name was the rule prior to the adoption of surnames, for individuals in the 9th century.

**I**RISH surnames are much older than other European surnames. In England:—Camden, says "I never hitherto found any hereditary surname before the Conquest, 1066"; Surnames in the South of England began

in the 12th century. In the Northern counties, at the end of the 14th. In France, surnames were introduced in the year 1000. In Lowland Scotland, surnames began in the 12th and in the Highlands, in the 16th centuries. In Scandinavian countries, surnames were of very late introduction. In Germany, not until late in the middle ages.

**F**OR general information respecting Irish names, readers may consult public libraries; for specific information, consult the American Irish Historical Society in New York.

**A**GAIN Mr. J. Dominic Hackett, genial Librarian of the American Irish Historical Society has come to my assistance in preparing answers to inquiries regarding names.

Here are the answers:

**"O'MAHONY"** not O'Mahoney, a celebrated County Cork family which has flourished for centuries. They derive descent from Mahon, meaning "bear" who was killed at the Battle of Clontarf, fighting the Danes, in 1014.

**"O'REGAN"** is the name of several separate families derived from a personal name. One, a branch of the Southern O'Neils, flourished in County Meath till driven out by the Normans. Regan, a nephew of King "Brian Boru," was a member of the Dalcassians, which defeated the Banes in many engagements.

**"MACDARI"** or MacDaire, "a famous patronymic in Irish literary history." It does not seem to have ever become a family name. See Keating's History of Ireland, Irish Texts Society Edition, Vol. II for particulars about "Curaci MacDaire," chief of an Order of Champions of West Munster.

**"CONNOR and O'Connor"**—there was a dispute between two branches of the O'Connor family as to whether there should be one or two N's in the name.

But, since the names are poor translation from the original Irish form of the name the dispute seems to be without point. This controversy is graphically told by Burke in "The Vicissitudes of Families." A history of the O'Conors of Connact was published some years ago.

**"PIERCE,"** means "son of Piers" (an Anglo-Norman form of Petrus, Latin for Peter), very common among the early Anglo-Norman settlers of Ireland—anglicised Pearson. Several families in different parts of the Country. The Pierses of Kerry are stated to be a branch of the Fitzmaurices of Lixnaw.

**"CONNOLLY"**—"descendants of Conghalach" (Valorous) the name of (1) a family of the southern "Ui Neill" seated in East Meath until dispossessed after the Norman invasion, when they settled with the MacMahons in Co. Monaghan, (2) a Dalcassian family in Thomond descended from Mahon, brother of Brian Boru; (3) a branch of the Ui Maine in Co. Galway, same stock as the O'Maddens; and, (4) of a Roscommon family. James Connelly, Revolutionary, b. Clones, 1870. Thomas Connolly, politician, b. 1738, William Connolly, Speaker of Irish House of Commons.

**"NEWMAN"** means a "newcomer" into a Feudal Lordship; very common; found in Cork. Widely scattered all over Meath, Dublin, and wherever the Normans settled.

**"MACDONAGH"** "Son of Donnchadh"; "brown warrior"—or "strong warrior" an ancient very common Irish personal name, anglicised "Donagh" or "Dennis." (1) A branch of the MacCarthys, chiefs of Duhallow, Co. Cork—very powerful. Principal seat was at Kanturk, Co. Cork. (2) A branch of the MacDermotts, of Moylurg, chiefs of Tirerell and Corran in Sligo, resided at Ballymote. The "Book of Ballymote" compiled under their patronage, contains prose and verse in Irish; compiled in the 14th century; reproduced by the Royal Irish Academy in 1887. An off-shoot of this family settled in Clare and Limerick.

(3) A Scottish family in Perthshire, said to be a branch of the MacDonalds; the name is now "Duncan," and some of them call themselves "Robertson."

**"LYSACHT"**—MacGiolla Iasachta "son of Giolla Iasachta" (strange youth) well known Clare name. A branch of the O'Briens, descended from Dombnall Mor O'Brien, King of Munster. See Burke's Peerage, under the name Lisle.

**"REHILL"**—although there is much confusion about the origin of this name in Ireland, it is certainly not French. The name is usually O'Rahill or Rehill, and there is reason for supposing it has some relation to O'Raithile or O'Rahilly.

**"LORIGAN"**—I do not identify this name. Its origin cannot be determined without knowing from what

part of Ireland the family came. This also applies to many Irish families.

**"CULHANE"**—this name is derived from an Irish word which means "Battle-Mighty." Usually found in Co. Limerick.

**"O'QUINN"**—anglicised "Queen" and "Coyne," "descendant of Conn," meaning "sense, reason intelligence." (1) In Thomond a branch of the Dalcassians—at Inchiquin, Clare. The Earl of Dunraven a member of the family. (2) In Annaly—a branch of the Conmaicne, County Longford—supplanted in the 14th century by the O'Farrells. (3) In Antrim—"Conghlach O'Quinn"—of this family "A tower of valour, and renown of the North of Ireland—slain in 1218." (4) O'Quinn of Raphoe—numerous in West Ulster. (5) O'Quinn of Clann Cuainn of the "Ui Fichrach," County Mayo. O'Quinn pronounced "O'Coune" in the South of Ireland.

**"KENIFIC"**—Norman "deKenefag," i. e. of Kenfig, a parish and ancient town in Clamorganshire. A rare name in Cork, appears frequently in the Dublin Roll of Names, 1216.

**"WALLACE"** from "LeWaleic," the Welshman, and now often "Walsh." Common through Ireland, especially Mayo and Kilkenny.

**"GLAVIN,"** descendant of "Glaimhin" the name of a family anciently seated in Tirawley, Co. Mayo. Now found in Cork, Kerry and Limerick.

**"PALMER"** a Norman name. In Ireland for 800 years. A name given to pilgrims to the Holy Land who bore palms.

**"SPARLING,"** a Huguenot name, Limerick, according to O'Hart's Pedigrees. The same as "Sperling" a diminutive form of "young sparrow."

**"MC SHEEDY"** (Silken) branch of the McNamaras in Clare, Limerick, and Tipperary.

**"MC SHEEHY"**—"Peaceful" branch of the McDonnals of Scotland. Gallow glasses in the 14th to 16th centuries. Mentioned in the Four Masters in 1367. Settled in Limerick. Constables to Earl of Desmond. Built Lisnacolla Castle.

**"MACSHERRY"** old Leitrim name, also found in Cork where a village is called "Court NacSherry." "Frisky" similar to the word "serrack" which signifies "foal." Hence by translation "Foley," which is found in Sligo.

**"CROWE"** derived from a rare County Clare family name.

(Continued on page 26.)

# FIRST THINGS FIRST

By VINCENT McEACHEN

**T**O be consistent means to stand by one's principles and to follow them out in action. A man is consistent who at least tries to carry out what he believes and professes. In every walk of life consistency is desirable. The man who is consistent in his temporal affairs is usually the successful man of the world. He is successful because he realizes the end for which he is striving, and utilizes the means necessary to reach that end. He uses his intelligence and strives most where the means are most important—he places first things first. He realizes well that if he is inconsistent his loss may be great, that he may suffer, or that he may lose prestige or popularity that otherwise might be his.

**C**ONSISTENCY in religion is especially desirable. If we fail to be consistent in matters of the world the loss may be great, but at worst the loss is only material. On the contrary, to be inconsistent in the matter of giving to God the worship that belongs to Him brings a spiritual loss and often spells destruction. To be a consistent Catholic means to live up to your religion, to act according to its principles. It is easy to say that we believe and assent to all that the Catholic Church teaches, but it is much more difficult amidst the daily trials and temptations of this life to live what the Church teaches and commands, to express in all our actions the faith that is in us. If we say we believe all the Church teaches and our lives are a contradiction of the truth we say is in our hearts, then it avails us but little. "Every one that heareth these my words and doth them not shall be like a foolish man that built his house upon the sand; and the rain fell and the winds blew, and they beat upon that house and it fell, and great was the fall thereof."

**T**HERE are many Catholics who are utterly inconsistent in all that pertains to their religion. There are those who come to church three times a year. They come on St. Blase's day to have their throats blessed, on Ash-Wednesday to have the ashes put on their foreheads, and on Palm Sunday to receive the Palms. These people, while they profess a great love for the sacramentals, almost entirely disregard the Sacraments. They seem to salve their consciences by participating in such ceremonies which require little worthiness on their own part; they hope that the sacramentals will in some miraculous way make up for their neglect of the Sacraments. These same people frequently are most consistent in their tem-

poral affairs; and yet when it has to do with their eternal happiness, with the salvation of their immortal souls, their inconsistency shows a woeful lack of reasoning. They lay more stress on the less important means in striving for their salvation—they fail to place first things first.

**W**HAT is the cause of this regrettable condition of so many of our people? Why is it that so many of them stress the sacramentals and show so little regard for the Sacraments? To us it simply means that they do not understand them properly, that they do not realize fully the difference between the Sacraments and the sacramentals. Particularly, they have not the proper idea of the Sacraments. Their knowledge is not only scant but often erroneous, and it seems that this is why they show such disregard for them.

**L**ET us reflect briefly upon the difference between the Sacraments and sacramentals, and in particular on certain aspects of the Sacraments. A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin. A Sacrament, on the other hand, is a visible and outward sign instituted by Christ to signify grace and to give the grace it signifies.

**I**T is evident from the above definition of sacramentals that they are only exterior signs or symbols. But it is of faith that the Sacraments, besides being exterior signs and symbols of grace, contain the grace they signify; that is, they produce grace *ex opere operato*, or of themselves, grace which sanctifies man, provided no obstacle is in the way. Here lies the essential difference between the Sacraments and the sacramentals. However good and perfect the sacramentals may be, they cannot of themselves produce grace, but are dependent upon the dispositions of the one receiving. For example, the Sacraments produce grace of themselves as the sun produces light. We say "if no obstacle is put in the way." For it is with the grace of the Sacraments as with the rays of the sun which cannot give light to the earth if an obstacle is in the way.

**T**HE sacramentals act like a prayer of petition. They are not causes of grace. Their efficacy depends partly

on the dispositions of the one receiving and partly on the mercy of God. The Sacraments however are true causes of sanctifying grace. They have been likened to the distant reservoir from which water gushes forth to fountains and hydrants all over the city. So the great reservoir of grace, which has been filled for us by the Passion and Death of Christ, sends forth its living waters at its appointed outlets, the Sacraments.

**T**O fully appreciate the use of the Sacraments we should consider the following reasons why they were instituted. The first reason is to increase our faith. The human mind is so constituted that it cannot attain knowledge except through the senses. Thus the merciful God out of His supreme goodness helps us to understand more easily the effects wrought by His hidden power, by wisely manifesting that power through the medium of certain sensible signs. St. John Chrysostom expresses this admirably when he says: "If man were free from the burden of a body, those good gifts would have been presented naked and covered by no veil; but because the soul is joined to the body, it was altogether necessary to use the help of sensible things in order to have them understood."

**T**HE second reason is to confirm our hope. Most of us are like "doubting Thomas" and not easily induced to believe in mere promises. Therefore, God from the very beginning of the world has indicated His Will by words, and frequently He has added signs to His words, signs which often had a miraculous appearance. Recall when God sent Moses to liberate the people of Israel, how Moses distrusted the aid even of God Who had sent him, not of course because of audacity, but because he feared he could not bear the burden or that his people would not readily listen to the divine promises. In this case the Lord confirmed His promises by many signs, in order to strengthen the hope, not particularly of Moses, but of the Jewish people. Just as in the Old Testament God confirmed His promises by certain signs, so in the New Law Christ instituted certain sensible signs to serve as pledges of the obligations contracted by Him, to increase our hope in the fulfillment of His promises.

**T**HE next or third reason is a remedy for our souls. St. Ambrose says that the Sacraments were instituted to be available, as the remedies and medicine of the Samaritan in the Gospel, to restore or preserve the health of the soul. Consider that the animating principle of our body is our soul, and that the animating principle of our soul is sanctifying grace. Mortal sin causes the soul to die spiritually; that is, it causes sanctifying grace to depart. Now the function of the Sacraments is either to restore or to increase sanctifying grace so that the soul takes on new life, or becomes strengthened and invigorated. Therefore, our Divine Lord has bequeathed to His Church Sacraments guaranteed by His word and promise, through which we may be certain that the fruits of His Passion and Death are truly communicated to us,

provided that each applies that remedy to himself.

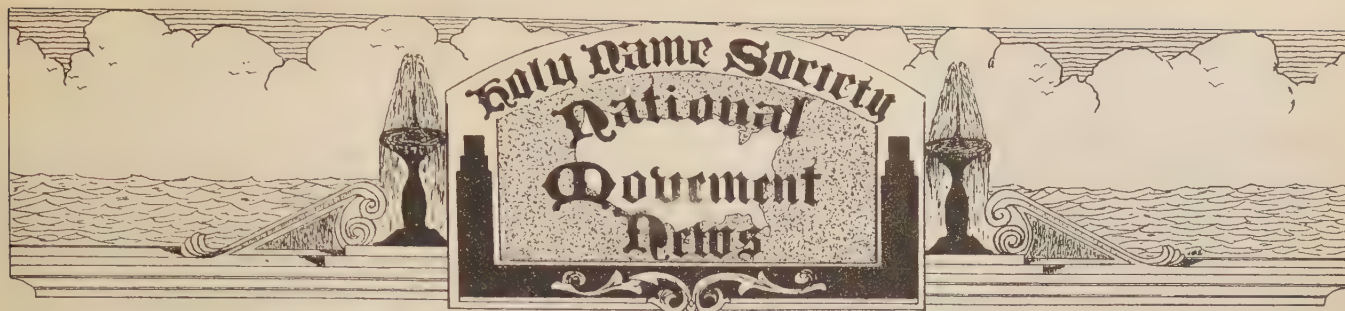
**T**HE fourth and final reason for the Sacraments is for a bond of union among the faithful. They serve as notes and symbols to distinguish the faithful from all others. St. Augustine tells us: "There can be no society of men belonging to any religion, true or false, consolidated into one body, unless they are bound together by some bond of visible signs." The Sacraments of the New Law bind the faithful together by a holy bond, as well as distinguish Christians from infidels.

**W**E have it on faith that Christ instituted the seven Sacraments of the New Law. The Church has no power to institute a Sacrament, for the Sacraments, as we have seen, produce grace. St. Thomas tells us: "None but God can cause grace, since grace is nothing else than a participated likeness of the divine nature."

**T**HE seven Sacraments of the New Law are mentioned more or less explicitly in the New Testament. Naturally one will not find a systematic account of them, or of the teachings of Christ, as one will find in a book of theology. Nevertheless Christ entrusted the Sacraments to His Church just as He entrusted the Bible to her safe-keeping. Simply because they were not drawn up in a complete systematic list as they are today is no reason to say that they did not exist then as they do today.

**T**HE Abbé Broglie expresses this truth very forcibly and very completely when he says: "After all, the doctrine has been the same during all ages, because all our sacramental rites have always been used with faith in their efficacy. But the systematic and philosophic has progressed. The proposition that there are seven Sacraments of the New Law, which alone produce grace *ex opere operato*, now a dogma of faith, could not have appeared evident in the eleventh century on account of a lack of precision in language. The Church advances in her knowledge of the truth; she advances slowly and prudently, but she does advance; each century adds more precision in language, more completeness in her knowledge. The condition of this progress is the assistance of the Holy Ghost, directing human thought, and repressing its errors."

**S**INCE we believe that the Sacraments are a divine remedy prescribed by Our Lord for the salvation of man, should we neglect and ignore them? It is not our purpose to belittle the sacramentals. Holy Mother Church has always recommended the sacramentals as most profitable for our spiritual welfare. The sacramentals are clearly connected with the Sacraments, inasmuch as they prepare the soul for a more worthy reception of the Sacraments. They should be made use of by all Catholics: much merit will be derived from them. But sacramentals are not and cannot be substitutes for Sacraments, nor should they be so used. Let first things be first, especially when the objective is as great as it is in this case.



## MONSIGNOR QUINN ADDRESSES MEN AT BALTIMORE QUARTERLY MEETING

**F**IFTY-NINE parishes were represented at the last quarterly meeting of the Baltimore Section of the Holy Name Society.

### Southern Marylanders Present

A delegation of five Holy Name leaders from the Southern Maryland Section were present with the spiritual director of the section, the Very Rev. Charles E. Roach, V.F.

One of the men came 128 miles to attend the meeting.

Father Roach gave a short resume of the work that is being done in the section.

### Washington President Present

John Collins, president of the Washington Section of the Holy Name Society, who was present at the meeting, brought greetings from that section and said that Washington wanted to cooperate a hundred per cent in Holy Name work in the Archdiocese.

At the meeting the annual election of officers of the Baltimore Section was held. All the officers were reelected as follows: president, Dr. William Daniel Day, Our Lady of Lourdes parish; vice-president, Joseph H. Carroll, Saint Martin's parish; secretary, Leo J. Lanahan, Saint William's parish; treasurer, William R. Donohue, Saint Bernardine's parish; marshal, Joseph M. Smith, Saint Elizabeth's parish. Mr. Lanahan was re-elected secretary for the eighteenth consecutive year.

### Monsignor Quinn Makes Announcements

Monsignor Harry A. Quinn, spiritual director of the Baltimore Archdiocesan Holy Name Union and spiritual director of the Baltimore Section, made a number of important announcements. One was to the effect that a new section of the society—the Middle Maryland Section, had been established, comprising fourteen parishes, with the Rev. John J. Donlan, pastor of Saint John's parish, Frederick, as section spiritual director. This makes five sections in the Holy Name Society.

The new Middle Maryland Section held a demonstration at Frederick February 6. A delegation of the Baltimore Section attended.

### Regional Directors Assume Duties

Monsignor Quinn pointed out the work that is to be done by the newly appointed regional directors. He said that past presidents of the Baltimore Section would volunteer their services to assist the regional directors in whatever way the directors wished.

Monsignor Quinn further explained that the Big Brother work would be in charge of the Rev. Dr. John J. Russell, assistant spiritual director of the Baltimore Section, with Leo J. Lanahan cooperating with him as executive of the Big Brother Association. Dr. Russell is also in charge of the Junior Holy Name work, said the monsignor.

The next quarterly meeting in April will be given up to a discussion

of the Big Brother and Junior Holy Name work. United States District Attorney Bernard J. Flynn will speak at the meeting on "Juvenile Delinquency."

Dr. Russell and Mr. Lanahan spoke briefly at the meeting on Big Brother work. Dr. Russell also spoke on Junior Holy Name work.

### Society Organized at Loyola

The Rev. John A. Risacher, S.J., student counselor at Loyola College, attended, with eleven students from the college, four of them presidents of the respective class units of the Holy Name Society organized recently at the college. It was explained that the society will hold Holy Name meetings at the college but its members will go to Communion with their parish Holy Name societies and cooperate in the activities of their respective parish societies.

Fred R. Ullrich, Archdiocesan president, gave a short exposition of what is being done by the Holy Name men of the Archdiocese, and August J. Bourboon, chairman of the Holy Name Crusaders, sketched briefly what was done in the past year in the way of visitations to parishes by the Crusaders.

Monsignor Quinn in his address used as his theme—"Men, I Need You." He said our Saviour wants the men of the Archdiocese in the Holy Name Society; he wants them to be devoted to their duties, to be faithful to their Holy Communion pledge, to fight against Communism and other dangers which are developing in this country.

### Dr. Day Presides

Dr. Day presided and introduced the speakers.



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## OYSTER BAY SECTION OF BROOKLYN HOLDS DEMONSTRATION

A **S**PLENDID demonstration of Catholic solidarity took place recently at Oyster Bay, in St. Dominic's Parish. This was a joint meeting of the Holy Name Society of the 37th or local district. Six hundred members were present from the towns of Northport, Oyster Bay, Sea Cliff, Glen Cove, Roslyn and Huntington.

These district meetings were inaugurated about a year ago on the South Shore by Mr. Albert J. Muller of Bay Shore, and have spread to the North Shore through the zeal and

enterprise of Monsignor Canavan, of St. Dominic's Patrick, Oyster Bay; Father Patrick Feeley, of St. Mary's Parish, Roslyn; Mr. James Molloy, director of the 37th District, and Mr. Harold Fields, a prominent layman of Oyster Bay. These meetings at frequent intervals of men from adjoining towns make for friendship and good feeling and quickens their interest in the work of the Holy Name Society. It seems to provide a tie that was lacking when the men met only once a year.

## BUFFALO UNION HOLDS ANNUAL SERVICES

**R**EPORTS reaching us indicate that the recent annual demonstration of the Buffalo Holy Name Union was the most successful held in many years. Thousands of men received Holy Communion and a very large percentage of these attended the breakfast meetings held throughout the diocese.

Services in St. Joseph's Old Cathedral in the afternoon and a banquet in the Hotel Statler in the evening were the two main affairs in which the Diocesan Union of the Holy Name Society sponsored. Bishop Turner presided at both.

### Michael Williams Speaks

In a forceful address that held the attention of the 850 men attending the banquet for more than an hour, Michael Williams, editor of the Commonwealth, national Catholic weekly review and a leader in Catholic Action, stated that the only institution that can save the world is the Catholic Church.

"The Holy Name Society," he pointed out, "is the very soul of Catholic Action and Catholic Action is the one great hope of the Church and western civilization. The world is in the midst of the greatest crisis in history and it is Catholic Action that must meet this crisis.

"To some this may seem a bold statement to make but I am not alone in this view. None other than the great Catholic philosopher, Rev. John J. Wynne, S.J., one of the editors of the Catholic Encyclopedia told me very frankly: 'Do not hesitate to make that statement.' We cannot insist too strongly on the necessity of fervent Catholic Action in these trying times.

"Catholic Action can preserve what is left and restore what has been taken away; namely, human liberty. The Church has always been the staunch and often the only guardian of true liberty in this world."

### Lack of Ideals

There is nothing to fear, Mr. Williams said, from movements which are lacking in ideals.

"Any movement based on insincerity or trickery never lasts long. Were Fascism, Socialism or Communism devoid of ideals there would be no danger but let us not underestimate our enemies. We must understand them and we will then be in a better position to refute them."

Turning to conditions in the world today, Mr. Williams said that fundamentally the present crisis is one of religion.

"The present crisis came about be-

cause of the failure to apply the teachings of the Catholic Church to the affairs of state, industry, education and all the agencies by which men and women strive to live on a higher plane.

"People are now taking to false gods and new religions. I have been in Mexico, Germany, Italy and France and have observed in other countries as well the negative proof of Catholicism and the conclusive proof of what followed in the wake of the Protestant revolt, erroneously known as the Reformation, the separation of the principles of the Church from secular affairs.

### Revivifies Church

"In the 19th century they said that religion was driven aside and that the center of religion, the Catholic Church, was dying. Then Catholic Action came into the world, revivifying the Church.

"We must understand that under the surface she is responsible for the world as it is. Sin is a word that is shunned or unknown in many non-Catholic churches today but it was sin, the sin of lifting up hands against God's anointed, that started the spiritual retrogression that is having its worst effect in our own times."

Turning to the history of the last decade, the speaker pointed out that it was not Germany but Poland that saved Europe from Bolshevism.

"Poland turned back the Red Army," he declared, "and it was the Poles who saved Europe. They did it because they were held together by their priests through centuries of oppression and hardship. Liberty, true liberty, goes with the faith as it did in Ireland and can do throughout the world."

Singing of the "Star Spangled Banner" by the large body of men opened the banquet Sunday evening. Austin J. Roche, president of the Diocesan Union, introduced the toastmaster. Dr. James H. Crowdle of Canisius College. Dr. Crowdle urged the Holy Name men to make some phase of Catholic Action a hobby and suggested that there is need of a Catholic Youth Organization in Buffalo such as have been formed in Chicago, New York and other cities.

### Commendation of Bishop

Rev. Joseph E. Maguire, spiritual director of the Diocesan Union, expressed his pleasure at the renewal of the annual banquet and thanked all those who assisted in making it such a success.

Congratulating the Holy Name men for their interest in the Church, Bishop Turner assured them of his appreciation and his confidence in their work. "I am most interested in the Holy Name Society and in the Junior Holy Name Society, a few members of which I am glad to see here, for the future depends upon the youth of our diocese," he said.

Very Rev. Thomas F. Conlon, O.P., of New York, national director of Holy Name Societies, also spoke at the banquet.

Among the others at the speakers table were Rt. Rev. Msgr. Edmund J. Britt, pastor of St. Joseph's Old Cathedral and chancellor of the diocese; Very Rev. James P. Sweeney, S.J., president of Canisius College; Rev. Edward J. Ferger, editor of the Catholic Union and Times; Edward J. Sullivan, Buffalo; Gilbert M. White, Olean, and William J. Gallagher, Medina, all vice-presidents of the Diocesan Union and Police Inspector John S. Marnon, Buffalo, marshal.

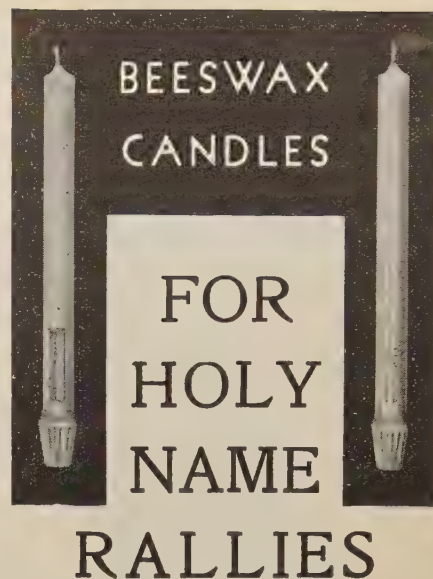
During the banquet William L. McGinnis sang several songs and Joseph A. Fortuna, violinist, presented a number of selections. Edward M. Sheehan was at the organ.

### Afternoon Services

At the afternoon services held in St. Joseph's Old Cathedral were nearly 2,000 members of the Holy Name Society. Father Conlon, who preached the sermon, declared that the Holy Name Society must protect God's Sacred Person and defend God's truth and holy institutions.

"These men dedicate themselves to the establishment and spread of the kingdom of Christ in the heart of the individual and in the center of the home," he said. "They aim to bring about the correct understanding and proper application of the teaching of Christ's gospel in social and industrial circles.

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Society is so simple and direct that it commands interest. It is exclusively religious and spiritual. It does not promise any social advantages, nor does it offer any material benefits. It has no political ambitions nor affiliations.

"Everything within this great spiritual organization of more than 2,000,000 active Catholic laymen is directed towards the profession of that grand religious truth—the Divinity of Jesus Christ Who bears the Holy Name. Without the personal sanctification of the members of the Holy Name Society, there could be no permanency to the organization. This is the real method of reformation in the Catholic Church and it is the only method which is lasting.

### Reform of Individual

"It is said that the Catholic Church is not interested in the reforms of today because the Church does not accept the modern methods by which one wishes to reform his neighbor, but not himself. The Catholic Church seeks the reformation of the multitude by inducing each individual to apply voluntarily to himself the principles of right living. The Holy Name Society is proof that the Church applies the only true principles of reformation.

"By insisting upon the principles of the integrity of the Christian family, economic justice and true patriotism, the Holy Name Society contributes invaluable support to American law and institutions. The nation's moral life can never rise above the religious standards of the masses. People cannot be virtuous unless their lives reflect Christian morality in a high degree. A highly developed

moral sense is the test of a nation's claim to greatness.

"The member of the Holy Name Society is duly impressed with the obligation imposed by his Church that he must contribute to the record of national progress, a public and private life founded on Christian morality. The member of the Holy Name Society must write the story of religious character with a background of obedience to the authority of God, as vested in the lawful authority of his country."

### Bishop Turner Speaks

Speaking at the conclusion of the afternoon services Bishop Turner urged the Holy Name men to continue their great work and live up to the high principles of the society.

"In law courts, according to those who know best, perjury has become, in a sense, the order of the day, in certain cases, both judge and lawyers expect it," Bishop Turner said.

"In schools and universities God is disrespected or disregarded, in the literature of the day, in books and magazines, but not so much in the daily press, except in reporting the words of others," there is need of reformation, he added.

"If is the work of the Holy Name society to destroy this disrespect of the name of God, by word and act, but above all by the example of their lives."

The men renewed their Holy Name pledge during the services under the direction of Father Maguire. The officers, elected last month to serve for two-year terms, were formally installed by Bishop Turner at the Communion rail. President Roche began his 11th year as head of the Diocesan Union.

### PROGRESS IN BOY WORK REPORTED AT DENVER QUARTERLY MEETING

NOTEWORTHY progress in the program of boy work and in athletic activities for men and young men was reported at the recent quarterly meeting of the Diocesan union of the Holy Name society. In an address to the 300 delegates from 28 parish Holy Name branches, Bishop Vehr

cited the rapid development of the Boy Scout movement in the diocese under the direction of the Rev. Barry J. Wogan and spoke enthusiastically of the sports program being directed by the Rev. Roy Breen. Attendance at the meeting was the largest in recent months.

In reporting on his work as diocesan director of the Boy Scout movement, Father Wogan announced that 12 troops have already been organized among Catholic boys and that three more are in process of formation. He pointed out the great value of a well-planned program of activities for boys under Catholic auspices and urged the Holy Name men to lend their hearty support to the scouting movement.

Discussing the Holy Name athletic program, Father Breen said that there are now about 500 boys, young men, and men engaging in sports under Catholic auspices in the city. He spoke briefly of the Holy Name bas-

ketball league, in which seven parishes are represented.

The meeting was presided over by Joseph Walsh, union president. Among other speakers at the session were the Rev. Thomas Doran, who spoke as a representative of the Cathedral parish, host to the meeting; the Rev. Harold V. Campbell, spiritual director of the union, who urged the delegates to seek to enroll all men of their parishes in the Holy Name society; the Rev. F. Gregory Smith, who discussed the work of the Confraternity of Christian Doctrine, with emphasis on the Study club program being sponsored throughout the diocese.

**BOYS ARE BEST ASSET OF CHURCH AND NATION SAYS  
ARCHBISHOP STRITCH AT RACINE RALLY**

JUST as they are the best asset of any nation, boys are the best asset of the Church, in the opinion of Archbishop Samuel A. Stritch, who in addressing the annual city-wide Holy Name rally in Racine, Wis., said he hopes to create a boy center in every parish in Racine.

In furtherance of this plan, the Archbishop announced that a boys' work leaders' course, similar to the one recently conducted in Milwaukee, will be launched in Racine under auspices of the Junior Holy Name movement, which he is sponsoring.

Officers and leaders in every Holy Name Society in Racine were asked to attend the sessions, which will be held in the Knights of Columbus clubhouse. Archbishop Stritch will be the speaker at the closing session. He told the 900 Holy Name men, who plowed their way through drifts to attend the rally, that he has set his heart on training the boys of the diocese and that he is pleading for the co-operation of senior Holy Name men.

Following the Communion Mass which was celebrated by the Archbishop an address was given by Judge Richard J. Hennessey of circuit court No. 9, Milwaukee, chairman of the Holy Name speakers' bureau. Judge Hennessey said no government can survive dissolution of home life. He pictured divorce as the principal evil of the present day. He added his plea to that of the Archbishop for support of the Catholic youth movement, saying it is a duty and privilege of Holy Name members to back up their Archbishop in this project.

The speaker pointed out that while property rights, bankruptcy laws, protection of widows and orphans are uniformly guarded by courts of all states, marriage laws are not uniform and records are not kept in many states. The result is a chaotic condition, all to the detriment of home life.

Following the services, breakfast was served to the members of the society in the church auditorium.

**SOLDIERS AND SAILORS TAKE ACTIVE PART IN  
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by United States soldiers in Hawaii, marching in formation, and, later, ten thousand spectators

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kneeling in hushed reverence while the bugles and drums of service men announced the elevation of the Blessed Sacrament, featured the parade and rally staged in honor of the Holy Name of Jesus in Honolulu.

Leaving Thomas Square at 1:30 the marchers made their way to the Honolulu stadium a mile away, where religious exercises were held. Sound films were taken of the spectacle at the reviewing stand in front of the Civic Auditorium. Radio station KGU broadcast the ceremonies from the stadium to all of the islands in the Hawaiian group and to the mainland.

In the reviewing stand were the Most Rev. Stephen P. Alencastre, SS.CC., Vicar Apostolic of Hawaii; Governor Joseph B. Poindexter and his aide, Commander E. Wayne Todd; Mayor Fred Wright; Chinese Consul General K. C. Mui; Belgian Consul Victor H. Lappe; French Consul Irving O. Pecker; Brig. General James B. Gowan, commanding the Hawaiian Department, U.S.A., and his aide, Lt. G. A. Farris; Brig. General Robert Abernathy, U.S.A., Lt. H. J. McNulty, U.S.N., representing the commandant of the navy yard, Pearl Harbor; Brother Francis X. Nubeck, president of St. Louis College, and representative members of the Honolulu clergy.

Heading the parade was a squadron of police, Catholic members of Honolulu's force, and Capt. Clarence J. Olds, 298th Infantry, Hawaii National Guard, Caucasian Hawaiian grand marshal.

#### Notable Delegations

THE 64th Coast Artillery band preceded the section composed of men from the five Honolulu posts headed by Lt. John S. Kelly, Chaplain, U.S.A., Capt. Oliver H. Kupan, 298th Infantry, H.N.G., commanding.

Under command of Lt. Samuel L. Keola, 298th Infantry, H.N.G., a Chinese-Hawaiian, the second section of the procession included the Royal Hawaiian band and delegations from seven Honolulu par-

ishes. Outstanding in the section were the members of Troop 42, Boy Scouts of America, from the Sacred Heart School conducted by Maryknoll Priests and Sisters.

Marching with perfect precision, approximately 700 men from Schofield Barracks and white-clad sailors were headed by Major Edmund C. Slinicy, Chaplain, U.S.A. The unit was lead by the 27th Infantry band. Every man in the unit wore the blue and gold Holy Name badge.

Lt. Adolph Mendonca, 298th Infantry, H.N.G., captain of the University of Hawaii football team, commanded the marchers.

#### Simultaneous Ceremonies

RALLIES on Maui and Hawaii were in progress simultaneously with the spectacle in Honolulu.

At the stadium the 27th Infantry band played while the last of the marchers and spectators were being seated.

Under a blue Hawaiian sky, the spectators looked upon the field, on which had been erected a shelter for the altar brought from St. Patrick's Church, Kaimuki.

Col. William J. O'Laughlin, commanding the 19th Infantry, U.S.A., was the principal speaker, using "Faith" as the theme of his address.

### LEHIGH-NORTHAMPTON SECTION OF PHILADELPHIA UNION OBSERVES ITS FIFTH ANNIVERSARY

THE FIFTH anniversary of the Lehigh-Northampton Regional Union of Holy Name Societies was celebrated recently in the Monsignor Masson Auditorium, Allentown, Pa.

The affair was a formal banquet with the Right Rev. Monsignor Fulton J. Sheen, Ph.D., of the Catholic University, Washington, D. C., as the principal speaker.

More than 400 delegates from the various parochial units of the Holy Name Union in the two counties of Lehigh and Northampton were present to represent the membership of 4,688 men.

Bishop Alencastre stressed the fact that Jesus Christ is the only name that will endure forever.

#### Chapter Formed

FATHER J. C. ROCKCLIFFE, International Promoter of the Apostleship of the Sea, speaking of the power of Christ, said: "There is no other name under heaven known to men by which we must be saved. We should rejoice, because we have been found worthy to suffer for that Holy Name."

Father Robert Schoofs, spiritual director of the society, emphasized that "if men are to gain freedom from chaos they must learn the meaning of duty." Frank D. Creedon, president of the diocesan union of the Holy Name Society, and general chairman of the rally, presided and introduced the speakers.

Sponsored by Lt. S. Kelly, Chaplain, U.S.A., at Ft. Shafter, Honolulu, a new chapter of the Holy Name Society has been formed. Chaplain Kelly was assisted in organizing the group by Lt. Lafar Lipscomb, Jr., Battery F. 64th Coast Artillery. Meetings are held monthly.

The entire chapter, 250 strong, participated in the Holy Name parade and rally held in Honolulu.

The banquet was presided over by President John F. Moore, toastmaster, who delivered an address on "Our Fifth Anniversary." The Right Rev. Monsignor Leo Gregory Fink, V.F., as Spiritual Director of the organization, congratulated the men for their successful termination of their first five years' work.

Monsignor Fink introduced Monsignor Sheen.

#### Musical Program

THE musical program was furnished by the orchestra of the Central Catholic High School of

Allentown. Piano-accordion solos were played by Charles Strauss, vocal selections by the "Three Cheers" Trio and gems from Irish Song Lore were sung by the radio tenor, John Fogarty. A new composition of Paul P. Fink, a Holy Name hymn, "Uplift your voices—Blest Be God" was sung for the first time. The opening prayer was

delphia Archdiocesan Union, the Schuylkill-Carbon County Regional Union and the Berks County Union were guests of honor at the speaker's table with past-presidents R. Emmet Green (1931-32), Martin Hildenberger (1933) and James M. Prendergast (1934) were

seated with the following officers: president, John F. Moore, Northampton; vice-president, Herman E. Hauke, Bethlehem; secretary, George E. Yundt, Summit-Lawn; treasurer, F. Joseph Egam, Allentown; and marshal, Philip Trigiani, Roseto.

## SAN DIEGO UNION HOLDS FIRST OF COUNTY RALLIES IN NEW MEMBERSHIP

"CHRISTIANITY is not taken for granted today any more than it was in the days of the early Christians, therefore we must band together for the common good of the Church and its members," was the message given Holy Name Society men of San Diego city and county recently by His Grace John Gregory Murray, Archbishop of St. Paul, in his brief talk of commendation and encouragement.

Archbishop Murray, who is spending a short vacation in San Diego, addressed the men on the necessity of solidarity for Christian life. The Archbishop was presented to the group by the Rt. Rev. Msgr. John M. Hegarty, V.F. He is accompanied on his visit in

San Diego by his chancellor, the Rev. Father Gregory.

### Breton Speaker

ANOTHER interesting speaker at the joint gathering was George Brereton, undersheriff, who discussed the value of fingerprinting of all citizens for the protection of the public and apprehension of criminals.

Frank Laengle, county union president, presided at the meeting. Other speakers included the Rev. Matthew Thompson, the Rev. F. A. Wekenman and Albert V. Mayrhofer.

A musical program and refreshments were enjoyed.

## HOLY NAME TRIDUUM AT ST. JOHN'S, NEWFOUNDLAND IS WELL ATTENDED

THE annual Triduum of the Holy Name Society of St. Patrick's parish, St. John's Newfoundland was held from January 22nd to January 26th. Over one thousand men attended the exercises and received the sacraments. Impressive and instructive sermons were delivered by Rev. C. S. Egan, Rev. Father Savin, Rev. Father Gibbs and Rt. Rev. Monsignor Flynn. Solemn Benediction brought to a close one of the most successful tridua ever held in the parish. Over forty new members were received into the society. A triduum for the Junior Branch of the Society was conducted at the same time and at its close its enrollment was increased by fifty-seven new members.

The priests and men of St. Pat-

rick's parish are to be commended upon their Holy Name zeal and spirit. Some twenty-six years ago the society was established in this parish by Rev. Father Pippy and since then rapid progress has been made due to the untiring efforts of its spiritual directors and the members themselves. In May of last year this society celebrated its Silver Jubilee anniversary with impressive religious ceremonies at which Father Pippy, its first spiritual director, spoke.

It is such spirit that has enabled the Holy Name Society to continue and carry on its work for the past 650 years and the priests and men of St. Patrick's parish have the good wishes of the National Headquarters.

## Holy Name Man Disappears Under Mysterious Circumstances

Pastor and Family Ask Aid in  
Locating Him



On November 17th John P. Hayes a member of the Holy Name Society of St. Mary of the Angel's branch at Olean, N. Y., left town to visit at Renova, Pennsylvania and has not been heard of since. It is feared that Mr. Hayes has met with foul play as railroad detectives claim he did not board the train at Renova on which he was scheduled to return on November 18th.

The Right Reverend Monsignor Edward J. Rengel of St. Mary's of the Angels requests that any information regarding Mr. Hayes be sent to him.

Mr. Hayes is about 5 feet 5 inches tall medium build, grey hair, bald on top, and all his teeth capped with gold. When he left Olean he wore a dark grey hat, medium grey mixture suit, black double breasted overcoat, brown shoes, blue shirt and a black tie with cobwebbed effect.

Any information regarding him will be appreciated.

offered by Rev. Joseph Ostheimer, rector of St. Peter's Church, Coplay, and the closing prayer was offered by Rev. Edwin V. Montague, rector of the Church of the Immaculate Conception, Allentown.

The officers from the Phila-

# SAINT PATRICK

(Continued from page 5.)

a school. He converted the kings of Munster, Dublin and Connaught to the faith. However, it must not be supposed that St. Patrick's apostolate in Ireland was an unbroken series of peaceful triumphs. It was quite the reverse. Those were rough and ready days: men were fierce and were loath to give up old customs. While no storm of persecution was stirred up to assail the infant Church, the Saint himself was subjected to frequent trials at the hands of the Druids and other enemies of the Faith. He tells us in his "Confessio" that no fewer than twelve times he and his companions were seized and carried off as captives, and on one occasion in particular he was loaded with chains and his death was decreed. But from all these trials and sufferings he was liberated by a benign Providence. It is on account of the many hardships which he endured for the faith, that in some of the ancient martyrologies, he is honored as a martyr.

THE apostolic labors of this great saint gave a new impetus and aim to the Irish nation, turning it from love for war to higher ideals. While foreign warring ceased and internal wars became more rare, tens of thousands of every rank and class in the nation vied with one another, not as formerly, for skill in handling war weapons, but for ease in reading the scriptures. Old and young, men and women, teacher and warrior, king and kerne, all were caught in the Christ-fire that glowed in every vale and leaped on every hill in Erin.

SUCH was the effect of the preaching of this great Apostle on the Irish people: such was the Isle of Isles when he received the summons to his reward on the 17th of March 493.

NO nation has been subject to such vicissitudes of fortune as the Irish. But despite all that fate could do, or

oppression accomplish, her virtue has only shone with greater splendor and her faith has risen triumphant over every assault and remains to her, a

consolation and a hope in her darkest hour, without shadow of change or alteration. The glory of her faith has never tarnished; a faith which has been her solace in every tribulation. She, indeed, has found joy in the possession of that abiding, indestructible religion which had been planted in her heart by her great Apostle, St. Patrick.

## IN MEMORIAM

*In your prayers you are asked to pray for the souls of the following departed brethren:*

- |  |   |
|--|---|
| Timothy Fitzgerald, St. Raymond's H.N.S., New York City, N. Y.       | William J. O'Donnell, St. Athanasius H.N.S., Philadelphia, Pa.        |
| John J. Coughlin, St. Raymond's H.N.S., New York City, N. Y.         | John T. Collins, St. Augustine's H.N.S., Troy, N. Y.                  |
| Martin J. Ort, Immaculate Conception H.N.S., New York City, N. Y.    | Patrick J. Kennedy, St. Andrew's H.N.S., Flushing, L. I., N. Y.       |
| Henry Wink, Immaculate Conception H.N.S., New York City, N. Y.       | John J. Phelan, St. Gertrude's H.N.S., Chicago, Ill.                  |
| Samuel A. Motheral, St. Augustine's H.N.S., Ossining, N. Y.          | David Wilson, St. Andrew's H.N.S., Grand Rapids, Mich.                |
| William R. Tracey, St. Raymond's H.N.S., Lynbrook, N. Y.             | John Leary, Sacred Heart H.N.S., Calumet, Mich.                       |
| William J. Clancy, St. Teresa's H.N.S., Albany, N. Y.                | John Morrissey, St. Joseph's H.N.S., Port Huron, Mich.                |
| W. D. Ganey, St. Alphonsus H.N.S., Auburn, N. Y.                     | John Marcellette, St. Augustine's H.N.S., Kalamazoo, Mich.            |
| P. J. Tierney, St. Anthony's H.N.S., Syracuse, N. Y.                 | John Walker, Blessed Sacrament H.N.S., Detroit, Mich.                 |
| Augustine Barnard, St. Francis H.N.S., Brunswick, Md.                | Leo C. Campeau, Our Lady of Lourdes H.N.S., River Rouge, Mich.        |
| Reinhard Forster, St. Andrew's H.N.S., Detroit, Mich.                | John O'Malley, St. Theresa's H.N.S., Detroit, Mich.                   |
| George Webber, SS. Peter and Paul's H.N.S., Detroit, Mich.           | Thomas J. Houlihan, St. Paul's H.N.S., Oswego, N. Y.                  |
| Dennis Lynch, St. Thomas Apostle H.N.S., Chicago, Ill.               | William J. McGrath, St. Augustine's H.N.S., Rochester, N. Y.          |
| Edward C. Keating, St. Peter's H.N.S., Hartford, Conn.               | Jerome J. Cousino, St. Charles H.N.S., Oldport, Mich.                 |
| Francis J. Curley, St. Joseph's H.N.S., Hartford, Conn.              | George Charter, St. Joseph's H.N.S., Ida, Mich.                       |
| John Killaran, St. John Birchman's H.N.S., Detroit, Mich.            | John Kinney, St. James H.N.S., Grand Rapids, Mich.                    |
| Edward J. Haffey, St. Joan of Arc H.N.S., Collingswood, N. J.        | John F. Doyle, Nativity B. V. M. H.N.S., Philadelphia, Pa.            |
| Felix Hughes, Blessed Sacrament H.N.S., Philadelphia, Pa.            | Charles Carroll, St. Pius H.N.S., Providence, R.I.                    |
| Michael F. Lambert, St. Mary Star of the Sea H.N.S., Branchdale, Pa. | John J. Barron, St. Patrick's H.N.S., St. John, Newfoundland, Canada  |
| John Morrissey, St. Joseph's H.N.S., Detroit, Mich.                  | Vincent J. Murphy, St. Patrick's H.N.S., St. John, Newf'd, Canada.    |
| Rudolph A. Schmitt, St. Joseph's H.N.S., East Bristol, Wisc.         | John J. Nugent, St. Patrick's H.N.S., St. John, Newfoundland, Canada. |
| John F. Hardiman, St. Paul's H.N.S., Whitesboro, N. Y.               | Dennis J. Bartlett, St. Patrick's H.N.S., St. John, Newf'd, Canada.   |
| Martin Jordan, St. Paul's H.N.S., Jersey City, N. J.                 | John J. Larkin, St. Patrick's H.N.S., St. John, Newfoundland, Canada. |
| Phillip J. Burns, Sr., St. Cecilia's H.N.S., Coatesville, Pa.        | Richard Dunphy, Annunciation H.N.S., New York City, N. Y.             |
| John L. Cook, St. Monica's H.N.S., Philadelphia, Pa.                 | Wm. Maher, Annunciation H.N.S., New York City, N. Y.                  |
|  | James F. Roth, Astoria, L. I., N. Y.                                  |

# SAINT THOMAS

## *and His Teachings on the Family*

(Continued from page 9.)

yet it is superior in dignity for its rights and privileges antedate those of the State. Without minimizing the rights of the family in regard to education, Thomas holds that the State has also certain rights in education. The State violates natural justice if it oversteps its limits in this regard. Parents may delegate in part to the State their privilege and allow it to educate their children. Moreover, wherever parental duty is not and cannot be discharged, then Thomas places upon the State the obligation of fulfilling the place of the parents.

**F**OR Thomas, the mission of the State is not so universal that it proscribes domestic society. Its purpose is to fulfill very definite wants and to accomplish very definite things of which individuals are incapable. The State helps individuals to help themselves. It helps them to secure as large a measure of happiness as is possible. This happiness embraces spiritual, moral and external goods, for according to Aquinas true happiness is proportionate to one's mentality and morality and to the obedience with which man obeys their dictates.

**T**HE State has three duties with regard to domestic society:

1. To see that the people have a good living.
2. To insure this as a permanent fact.
3. To strive to better even satisfactory conditions.

**A**s one of the marks of a good State Thomas includes a plentiful number of children and demands that the State should help the family particularly in external goods so that the children may be reared comfortably. When writing on charity and almsgiving, he says that above everything else the family must be preserved and

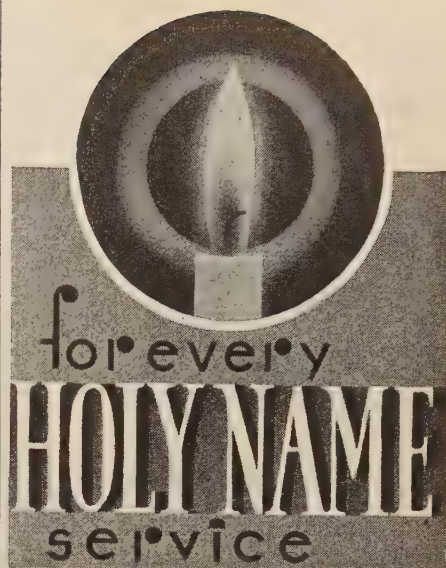
that money or goods given to keep a home intact is a far greater act of charity than an alms given to keep an individual alive. The State is also bound to provide decent districts for the building of houses and Thomas is surely modern enough when he insists that the houses be built a suitable distance apart and that streets and boulevards be constructed in order to beautify home-sections.

**I**N the philosophy of Thomas are found the five following characteristics of domestic society:—

1. Strict Unity—which is destroyed by polyandry and polygamy. These are contrary to the natural law for they lower the dignity of mankind and preclude the home atmosphere necessary for the child during the years of its gradual development.

2. Indissolubility — Thomas is opposed to separation and divorce on philosophical grounds, namely, that they are in opposition to the purpose of the family and the education of children. Animals come into life fully equipped for their struggle to live. But man although having greater potentialities, has feebler and slower development. Hence, he needs the union of domestic society to help him to live and to protect himself against attack. Even in the higher species of animal life the male and female, after mating, remain together as long as the care of the young requires the concurrence of both. Nature is not satisfied with relative stability but demands an absolute stability, that is, indissolubility. To enter the state of wedded life on the tacit or expressed condition of the provisional character of matrimony is immoral and contrary to the essential conditions and objects of the family.

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bers of the family. Birth control kills this trust and sublime fidelity—it roots out love from the lives of the people, destroys physical powers and is a sore which eats away the vitals of society.

4. Equality in regard to essential rights—the marital debitum, etc.

5. Moderated Inequality as to the secondary rights—the supremacy of the father; the duty of children to parents, etc.

IN contradistinction to the teachings of the Angelic Doctor we have two modern viewpoints in regard to the family, one of which states that it has disappeared and will never come back; the other, that if it has not as yet disappeared, then perfect happiness cannot be had until it is wiped out. There is a belief prevalent today

that the home is a thing of the past. This has been brought about by a certain temporary condition which has led people to seek everything—education, industry, amusement, companionship, friends—outside the home. The home is merely a place in which to eat and sleep.

A MORE penetrating realization of what Thomas taught would lead people to appreciate more fully the benefits of family life. The rights of husbands and wives would be mutually respected. Children would honor and revere their parents. The relations of the home would take on the character of a sacred friendship—all the members united by love and seeking the salvation of their souls by obedience to the commands of God.

## The Romance of Irish Names

*(Continued from page 14.)*

“**E**GAN,” a family of historians and Lawyers and Judges originally in Connacht; branches settled in the 14th century in Munster. A diminutive form of “Aodh” or Hugh. Pishop Owen MacEgan killed in 1603 fighting for Ireland.

“**K**ERRIGAN,” originally in County Mayo at Bally Kerrigan, now in adjacent counties. Means “black” and refers to color of the hair.

“**F**OLEY,” a Waterford name found throughout Munster. John Henry Foley, the great Irish sculptor, was born in Dublin, in 1818, and the Reverend Daniel Foley wrote an English-Irish Dictionary in 1858.

“**M**ACHALE,” two distinct families have the anglicised form of MacHale, means “companion.” One a famous Mayo family which eventually settled in Leitrim. The other family is derived from Hewel, a Welsh personal name. Archbishop MacHale was born in County Mayo, 1791.

“**M**ACNALLE,” an Irish name, a form of “MacNeels” or “MacNeeley.” It means the “hound, or watchdog of Caola” a place name in County Galway where the family originated.

I HAVE answered as many names as space will permit this time. “The Romance of Biblical Names” will occupy my next article. I am taking farewell of Irish Names until the May Issue. Many of these Irish surnames have had an existence of more than a thousand years. They spread over not only Ireland and the British Isles but every habitable country on the globe. They are far flung romantic Irish names: “Where can you beat them, darling, Asthore.”

“Brannigan, Flannigan, Milligan, Gilligan, Duffy, McGuffy, Mullarky, Mahone, Rafferty, Lafferty, Connelly, Donnelly, Dooley, O’Hooley, Muldowny, Malone, Madigan, Caddigan, Hallihan, Callahan, Fagan, O’Hagan, O’Houlihan, Flynn, Shannahan, Lanahan, Fogarty, Hogarty, Kelly, O’Skelly, McGinnis, McGinn.”

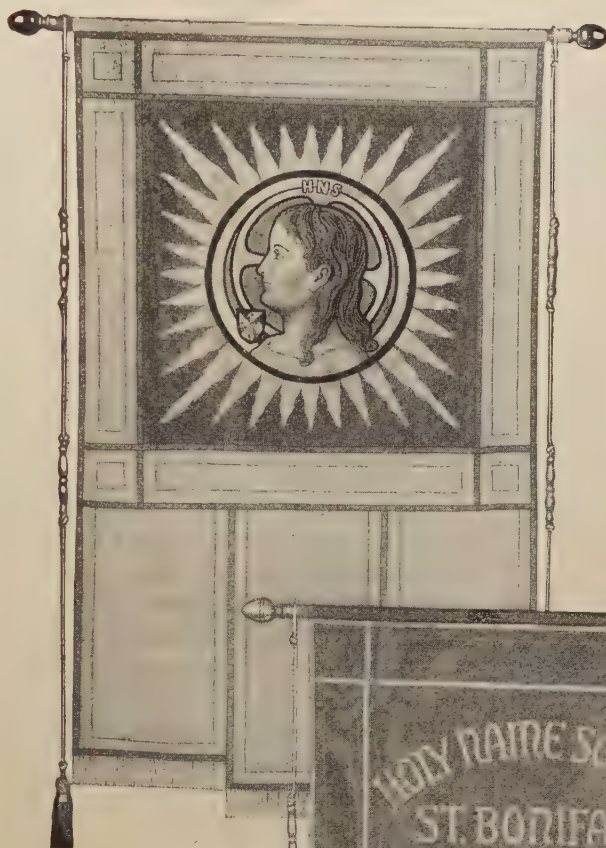
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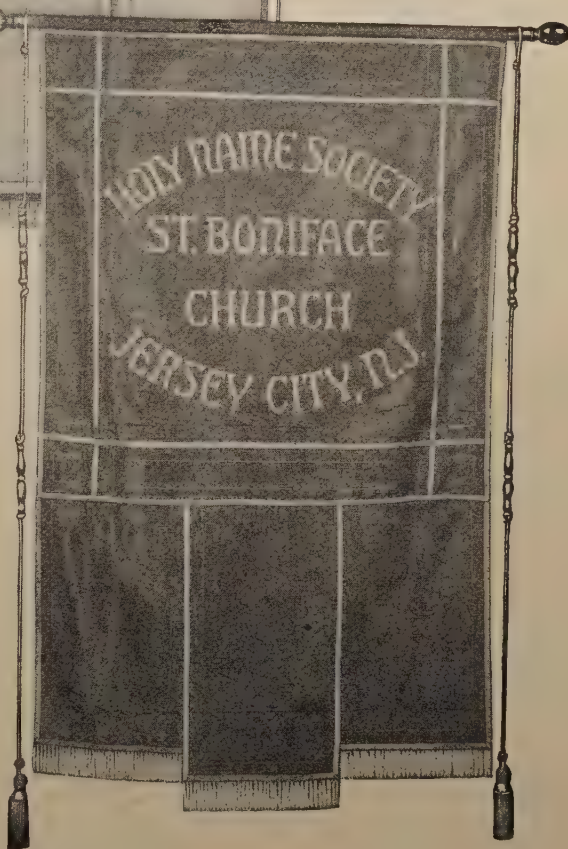
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<b>SWITZERLAND</b>	

The fact that each year finds a large percentage of "repeats" on our pilgrimage is the best possible proof that no stone is left unturned to give those who accompany our pilgrimage the best possible service and we take pride in doing so.

Thousands of tourists will be making the customary last minute reservations this summer, most of them will of course be disappointed because it stands to reason that last minute reservations cannot be the very best. They may of course be good enough, but why take good enough when the best is possible.

### SAILING IN JULY

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## CAN A MAN BELIEVE?

*(Continued from page 11.)*

called a "theory." The Scientist, starting out with a limited number of experiments or observations, establishes what is called a "working hypothesis" which apparently explains his phenomena. This he is ready, on a moment's notice, to throw away as soon as it becomes evident that it does not completely fill the bill. Assuming, however, that it continues to explain the additional facts which he subsequently discovers, the "hypothesis" becomes a "theory." As time passes, this "theory" becomes more and more widely tested and, emerging from all its trials triumphant, it becomes known as a "law." We may illustrate this threefold usage as follows. Scientists speak of Professor Einstein's space-time "hypothesis," the "theory" of Evolution and the "law" of gravity. To apply this briefly to the theologian. He is not professionally interested in "hypotheses," because the chances are greatly in favor of them being proved wrong or at least considerably modified. He is more concerned with what are strictly called "theories," since there is a weight of evidence in their favor but he is not bound to accept them, precisely because they are not yet fully proven. In the case of actual scientific "law," however, his attitude is very different. He must accept it as true unless he can prove it wrong. That is why no Catholic theologian denies the fact that the world moves round the sun and is itself round and has, therefore, changed his interpretation of certain Scriptural passages which, taken literally, seem to indicate the contrary. It is not that the Scriptures were wrong, but that, misled by an erroneous science, the theologian misunderstood them.

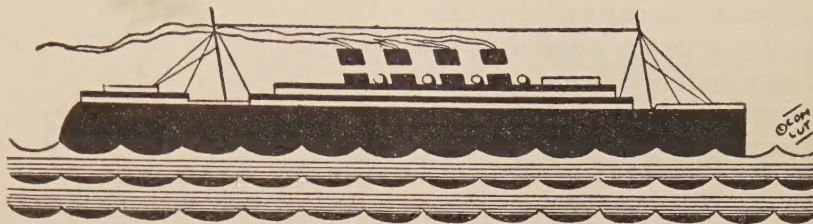
THE third and last point to which we promised to address ourselves pertains to the solution of specific difficulties, for it cannot be denied that there are certain points upon which, at least in the opinion of the average man, there is an acute divergence between the theologian and the scientist. We shall treat these with the utmost brevity, not that we wish to shirk the issue nor to minimize its importance, but because the answer has really already been given. Further, we must make it plain that we speak as a Catholic theologian and do not pretend to indicate the answer given by non-Catholic ministers. In addition we are concerned, not with the theories of every crack-brain posing as a scientist but with those really worthy of the title. With this in mind, we shall discuss two sample problems, in the assurance that the others can be solved in like manner. The first is that of the contrast between the modern geological and palaeontological account of the origin of created things and that ascribed to Moses and found in the Book of Genesis. The second is that of the origin of man as explained by science and theology.

IT SEEMS to be clearly established by modern geology and palaeontology that the universe was hundreds of thousands of years in taking shape, that there were many successive, perhaps alternating, periods of time, each with well-marked characteristics, that the world came along late in the series and that, comparatively, it was only yesterday that man appeared on the scene. The Book of Genesis, on the contrary, seems to imply that the whole process took less than a week, that is from Monday to Saturday. How then is

the difficult to be met? One convenient way out, and it is frequently employed in non-Catholic pulpits, is that Genesis is right and that the scientists are all wrong. The only obstacle to this solution is that the evidence for the scientists' point of view can hardly be refuted, so overwhelming is it. Is it then to be held that Genesis is wrong? So say many scientists. Neither group seems really to understand the issue. Each assumes that Genesis demands a literal twenty-four hour day. This can easily be shown not to be so. It is obvious that time, in the sense of an earthly morning and night, requires the universe already constituted so that there may be a sun and a moon capable of marking day and night, but the scriptural day is applied to the period previous to the constitution of the earth and the heavens. It would, therefore, seem obvious that Scripture does not demand a literal day and night. Further, it has always been maintained by Catholic scripture scholars that there are distinct limitations in the scope of the Scriptures. While, being the Word of God, they cannot lie, they are not subject to the laws of scientific accuracy, provided they convey no error. What then does the Scriptural account of creation intend to convey? Simply this, that God is the sole creator of the universe and all it contains. This science does not and cannot contradict. The fact that a few scientists may do so simply proves that a good scientist may be a bad philosopher, for it is the function of the philosopher to ascertain ultimate origins. It may be added that science confirms the order of creation as found in Genesis, which Catholic theologians insist is to be considered as narrating stages of creation, without specific indications as to the time involved.

THE second question, that of evolution, next calls for our thought. We begin by insisting that evolution is as yet only a theory and therefore not such as to require our acceptance. Yet, it

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can be admitted that there is plenty of evidence in favor of at least a limited degree of evolution. Must then the theory of evolution be accepted by theologians? We must here place an important distinction at the very beginning. If by evolution we mean a blind and purposeless functioning of nature without the interposition of a divine plan, we must reject it, first, as incapable of proof by science and secondly, as capable of direct disproof by reason. It must be admitted, however, that the vast majority of modern scientists do not make any such claim and with them we can have no quarrel. Assuming, however, an evolution subject to divine planning, there is no obstacle to accepting this, when and if proved, subject to certain definite limitations. God is still the author of the universe, whether He works immediately, through specific creation, as the fundamentalists claim, or through certain powers which He has placed within his creatures, as the evolutionists maintain. Two things the Catholic theologian, at least, must remove from any theory of evolution. The first is the human souls: the second, any theory of an origin of man other than from a single pair of ancestors. While there are theological demands, there is nothing in them which science must repudiate. It is, we believe, demonstrable that the human soul, of its very nature, must be, in every instance, a specific creation of Almighty God and can, therefore, be subject to no law of transmission, which, ipso facto, excludes it from the domain of evolution. As to the origin of man from a single stock, it may fairly be claimed that modern ethnologists, however much they may argue as to that stock, are in agreement that this common origin has been established. Therefore, we feel there can be no good ground for the supposition that evolution has put religion to flight. It should be made clear, however, that whatever may be one's own personal opinion, the evidence, so

far, for evolution does not seem to be so great as to impose itself upon every thinking man.

**WE** MAY now sum up. God is Truth and whatsoever He manifests to us must be true, whatever may be the means em-

ployed for its manifestation. The true Christian, then, while firmly accepting Scriptural and Traditional Revelation, will rejoice in the truth made clear by modern science, for "this is the Lord's doing and it is marvellous in our eyes."

## THE FORUM

*(Continued from page 12.)*

most liberal cleric." Improbable but not impossible that life may be synthesized in the laboratory—but that, Mr. Furnas would not be creation. Man may dispose matter but he cannot create life. The investigator would be the mother and father to his Frankensteinian monster, but not it's God. Moreover, the Church survived spontaneous generation, or life synthesized in a mud puddle, by chance. I'm sure it could survive life synthesized in an Erlenmeyer flask with Savita media, by design.

**T**HE book contains numerous other insults to our intelligence. It is a pseudo-scientific pot-boiler and it was sent into our homes by the Book of the Month Club. The Club owes its subscribers an apology. But I doubt that the book will do much harm for the simple reason that it will not be

read for the next hundred years.

**I**N conclusion may I presume to answer the author's question, "Would Notre Dame tolerate the presence of an outspoken enemy of the True Church?" I think that they would rather have an outspoken enemy than C. C. Furnas who pats us on the back because we preach against birth control and secretly believe in it, and another pat because we believe in God on Sunday and not on week days.

**M**R. FURNAS you may be a swell guy, and a nice fellow to meet. You probably do not beat your wife and you may love flowers and children but you write like an enlightened "Y" secretary who worships God on Sunday and the human form divine from Mondays to Saturdays, and who does most of his writing on Wednesday nights.

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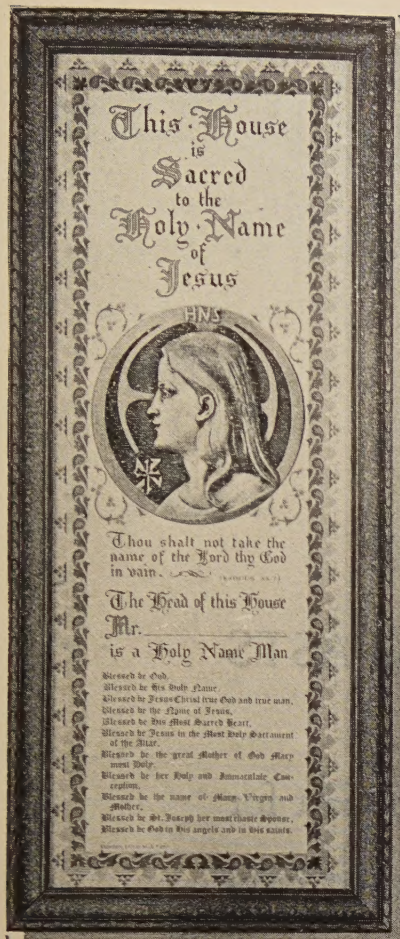
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